The LUTHERAN

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CRUCIAL MOMENT

Time for the offering in Hempstead, Long Island

Vol. 43, No. 41

JULY 12, 1961

The Perfect Assist

ON MY OLDER DAUGHTER'S tenth birthday, she came down with scarlet fever. We wer quarantined. My younger daughter could not attend school. The sick one needed atten tion, the well one needed amusement, and I wondered how long I could manage th situation. For three weeks at least, I couldn't fill my place as organist at our church.

The next morning the postman left a package—two books of paper dolls. I fel grateful to someone for sending this gift to amuse the girls.

About noon there was a knock at the door and one of the women from the churc handed me a pie. "You won't have much time to cook, so our group is going to sen something each day you're shut in," she said.

I STAMMERED my thanks and asked if she knew who had sent the dolls. "Oh, the choi is doing that. Each one has taken a day to send the children some little gift to help kee them amused. We thought that better than sending flowers for a sick child," she replie

Each day for three weeks, the gifts and the food came. The children said, "It's bett than Christmas. It lasts longer."

I look back on those days with gratitude for such devoted church members. The gave me the perfect assist just when I needed it most.

—GLADYS H. LEACH

The LUTHERAN *News Magazine of the United Lutheran Church in America*

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THIS WEEK . . .

● COVER STORY. What happens when a congregation receives Negroes into its membership? Instead of discussing this subject theoretically we asked a skilled reporter to visit such a congregation in Hempstead, Long Island, and describe what she found ("These children are color-blind"). Miss Hein is a free-lance writer who writes the "Five Make a Family" story in *The Lutheran* each week.

● WHAT DO YOU expect when you see a TV program produced by your church? This is a new frontier of Christian communication and there is still a lot to be learned. David Barry is one of the handful of experts, and explains some basic principles which church people who watch TV should understand ("What to expect on TV").

● CHICAGO was shocked a few years ago when it was discovered that some of its policemen were themselves criminals. To deal with this situation the city imported a new police chief who had a high reputation in law enforcement, Orlando W. Wilson. We were especially interested because Mr. Wilson had been a member of the church council of a United Lutheran congregation in California. We asked a ULC pastor, Richard L. Peterman, to interview Mr. Wilson and find out what relation he sees between his vocation as a police officer and his Christian faith ("Policemen got some ethics").

● A WOMAN described, in *The Lutheran* of April 19, her experiences in a hospital when she underwent major surgery. She mentioned how much she was helped by visits from Christian friends. This week this woman, Dorothy Semmelmann, gives suggestions on how a well person can bring courage and comfort to patients in hospitals ("How to visit the sick").

THE CHURCH IN THE NEWS

Suomi Synod backs merger

The Finnish Evangelical Lutheran Church (Suomi Synod) became the third group to complete action on merger into the Lutheran Church in America at its convention at Fairport Harbor, Ohio, on June 26. By a 10 to 1 margin (the count was 215-21) the 72nd annual session of the Finnish-background group voted to end its life as a separate body.

"I declare that we are a full partner, committed 100 per cent to consolidation into the Lutheran Church in America," Dr. Raymond W. Wargelin, Suomi president, said when the vote was announced. Congregations of the 38,000-member synod had in a referendum earlier endorsed the merger by a 77 per cent majority.

The fourth and last group to take action is the American Evangelical Lutheran Church, which will vote at its convention in August. United Lutheran Church's approval came earlier this year when all 32 synods took favorable action. Last month the Augustana Church's convention at Seattle ratified the merger agreement by a 495-21 margin. Union of the four bodies at a convention in Detroit next June will create a 3,250,000-member church.

To join World Council

The Suomi Synod will merge organically into the new church rather than enter as a non-geographic body, delegates agreed. A special interest conference will be set up in the LCA to maintain fellowship among congregations that use the Finnish language.

Little discussion preceded the merger vote. One questioner asked assurance that the new church would preserve congregational rights and permit congregations to withdraw for good reason. When the result of the vote was announced, the Rev. Robert Hetico of Waukegan, Illinois, convention chaplain, led delegates in a prayer of thanksgiving.

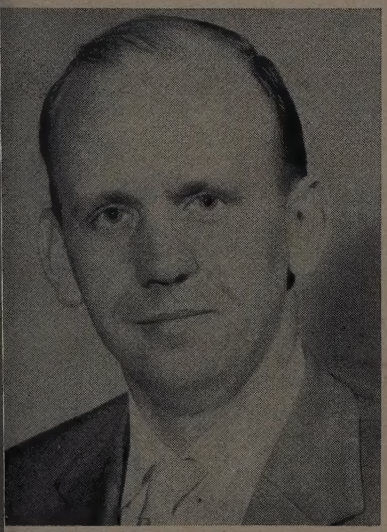
Sharpest debate centered around a proposal that Suomi should immediately apply for membership in the World Council of Churches. Defeating an effort to table the proposal, delegates voted 138-47 in favor of WCC membership.

Dr. Fry hails unity efforts

The Lutheran World Federation's executive committee met in late June in Warsaw, Poland. It marked the first time that the Lutheran leaders had ventured behind the Iron Curtain for a business session. Sixty churchmen attended, including representatives from Estonia, East Germany, Hungary and Czechoslovakia. Three delegates—two from Romania and one from Czechoslovakia—were denied passports by their Communist regimes.

Moves of Pope John XXIII toward greater Christian unity were commended by Dr. Franklin Clark Fry, LWF president, at a press conference. "One result of the Pope's initiative has been a climate of greater friendliness among the Christian churches than existed before," Dr. Fry said. The comments won favorable press attention in strongly Roman Catholic Poland.

The federation had no plans in regard o the forthcoming Vatican Council, Dr. Fry explained. "It is not polite to comnent on an invitation not yet issued," e remarked. The United Lutheran eader cautioned that Christian unity ould not be achieved "by the return of ne church to another, but only by the rawing together of all churches."



LWF's New Executive Secretary
Dr. Schmidt-Clausen

Trend seen growing

"Unifying tendencies within Christenom" are rapidly growing stronger, Dr. urt Schmidt-Clausen said in his report the opening of the five-day meeting. r. Schmidt-Clausen, who has been actg executive secretary of the federation nce Dr. Carl E. Lund-Quist's resignaon last year, was elected to the secreryship. The 40-year-old clergyman is member of Germany's Church of annover. He is the third person to fill e key post in the 14-year history of e LWF, which represents 62 Lutheran bodies in 33 countries with a combined membership of more than 50,000,000.

To support his statement, Dr. Schmidt-Clausen cited the probable union of the World Council and International Missionary Council next year, the application of the Russian Orthodox Church for World Council membership, the various Protestant mergers. He said the "growing ecumenical stream within the Roman Catholic Church" had led to "a definite change in the interconfessional climate." He noted that the Vatican had set up a special secretariat for maintaining contacts with non-Roman Christian leaders and would send observers to the World Council meeting in India in November.

The committee also elected the Rev. Bruno Muetzelfeldt as director of the LWF world service department to succeed Dr. Bengt Hoffman. The Rev. Ruben A. Pedersen, former president of the Augustana Lutheran Church's mission in Tanganyika, was named associate director of the LWF world mission department.

"Peace Conference" held

Earlier last month a far-different assembly of Christians was held at Prague, Czechoslovakia, under Communist sponsorship. It brought together about 680 Protestant and Eastern Orthodox representatives from 50 countries for the "First Christian World Peace Conference." Most of those attending came from Communist lands.

A resolution adopted with only eight negative votes called for "coexistence" and "constructive co-operation" between Communist lands and the West. It asked an end to the atomic armament race, calling war "irresponsible" and nuclear weapons "inhuman."

"War in our era has become a question of complete destruction and therefore

peace and disarmament are absolutely necessary," Dr. Martin Niemoeller of West Germany's Hesse-Nassau Church told the conference. Dr. John Gray of the Church of Scotland added that agreement between East and West is "possible if people recognize the existence of different social systems in the various countries."

Prof. Joseph L. Hromadka, Czech theologian, was elected president of the conference. He attacked the Roman Catholic hierarchy and "some West German Protestant leaders" for opposing Communist plans to "create conditions for successful work for peace." Such opposition was "incompatible with the Christian faith," he asserted.

School-aid plan slowed

The $3 billion federal school aid plan proposed early this year by President John F. Kennedy had run into opposition from Roman Catholic leaders. They threatened to oppose it tooth-and-nail unless parochial schools were also given assistance by the government. The President and administration leaders had pointed out that grants to parochial schools would be a violation of constitutional provisions. Roman Catholic spokesmen in Congress, headed by Rep. John McCormack (D.-Mass.), then proposed an addition to the National Defense Education Act providing $375 million in long-term loans for private and parochial schools. They asserted that they would not support the public-school bill unless the parochial school aid was provided first.

Last month the parochial school aid won approval 19-11 in the House Education and Labor Committee. It faced a further hurdle in the House Rules Committee, whose chairman, Rep. Howard Smith (D.-Va.), is an opponent of both education bills. "I am not going to be i a hurry about doing anything," Rep Smith said last month.

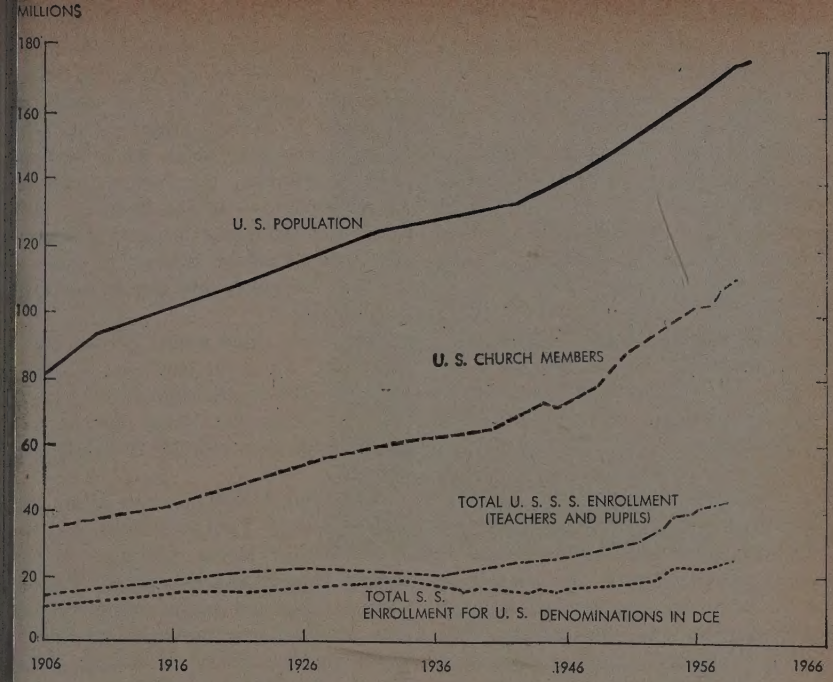
With approval also needed from Senat committees, action on either measur was not expected until late July. Th controversies that had entangled the fed deral aid program had led to what on Congressman called "the school mess." Growing opposition to the whole progra included a statement from former Pres dent Eisenhower that both measures wer "at variance with the principles of goo government" and "would ultimately re sult in federal control of education."

Ten-year gains reported

Lutherans chalked up a 577 per cen membership gain in Hawaii during th ten years from 1950 to 1960, the Na tional Lutheran Council's Division o American Missions reported in a statis tical summary issued last month. Tot Lutheran membership on the islands i 1960 was only 3,538, however. Othe big percentage gains were recorded i Florida (346 per cent), New Mexic (253) and Arizona (244).

Biggest numerical increases in Lu theran church membership came in Mi nesota, Wisconsin, California, Michiga and Illinois. Top-ranking states in th number of Lutherans are Minnesot Pennsylvania, Wisconsin, Illinois, Ohi Michigan, New York, Iowa, Californ and Nebraska. In Minnesota, nearly on million Lutherans constitute almost on third of the state's population. Pennsy vania has 945,472 Lutherans in a tot state population of approximately twel million.

The report showed 7,957,941 Luthe ans in the U.S. in 1960. National L theran Council bodies had 5,280,65 members while the Missouri and Wisco sin synods had 2,677,290.



National Council of Churches chart of U.S. population, church membership and Sunday school enrollment. Bottom line is for schools served by council's Division of Christian Education

Increase is 35 per cent

During the decade covered by the report the U.S. population increased by 18.5 per cent. Lutheran church membership for the same period gained 35 per cent or almost double the national rate of growth. The Lutheran Church—Missouri Synod grew at a slightly faster rate than the National Lutheran Council bodies, showing a gain of 38 per cent compared to 33 per cent for the council.

Total number of new Lutheran congregations organized in the U.S. and Canada in 1960 was 273, the NLC report stated. Council churches accounted for 174 of the missions and the Missouri Synod for 99. The Missouri figure includes some college and institutional centers. United Lutherans were credited with founding 71 congregations during 1960, 64 in the U.S. and seven in Canada.

California led the states with 31 new congregations. Minnesota was second with 20. Michigan came third with 17, while Florida was a close fourth with 16.

Divorce rate rises

Also growing at twice the rate of the population was the U.S. divorce rate, a Census Bureau report revealed. Tabulations in the 1960 census showed that the number of divorcees had increased 28.3 per cent over 1950 while the adult population (14 years and over) had gained 12.6 per cent.

Number of divorced men had increased 1,312,938 or 21.6 per cent while divorced women added to their number

1,839,322 or 33.5 per cent. The startling difference proved that divorced men were more likely to remarry than divorced women, census officials said.

South Carolina showed the largest increase in the number of divorced people. During the decade the state had legalized divorce, which had previously not been permitted. Nevada was second and Arizona third.

Germans rap Jehovah's Witnesses

The Jehovah's Witness cult is not a Christian group or a repentance movement but a "happy end" society, Germany's Lutherans were warned by Dr. Kurt Hutten, director of the Protestant Office for Ideological Questions. He joined Bishop Karl Witte of Hamburg in urging Hamburg's Lutherans not to provide accommodations for members of the sect who attend its convention in the North German city this month. "We must not support a group which professes a false doctrine and violates the biblical message," the bishop had said.

The sect "arrogantly" asserts that it is the only group that will be saved, Dr. Hutten pointed out. Witnesses teach that 144,000 of them will populate heaven and the rest live on earth in a "wondrous new world" while everybody else is condemned.

Dr. Hutten said leaders of the sect were "unscrupulous seducers who do not even themselves believe in the doctrine they propagate and who, through the theocratic organization of their so-called Watch Tower Society and a militant army of enslaved sect members, strive for a dictatorship over peoples and states."

Roman Catholics warned

When a missionary-minded Jehovah's Witness puts his foot in the door on a proselytizing effort, Roman Catholics should neither listen nor argue, the Jesuit magazine *America* advised last month in an article by Albert Muller. The Witnesses "know more about the Bible than most Catholics," the writer warned. "While their view of the Bible is a distorted one, the deplorable lack of knowledge that a Catholic is likely to have of the Holy Scriptures puts him at a serious disadvantage."

The article listed some "twisted interpretations" which the sect uses. It called them "energetic and aggressive," noting that in twenty years their number had grown from about 60,000 to nearly one million.

Addressing 40,000 members of the sect at a meeting at Yankee Stadium in New York, Nathan Knorr, president of the society, chided the "unprepared" Roman Catholics and said priests are not "giving their people proper training in the Bible." Citing the "weakness" of Roman Catholic teaching, he added, "When we go to them, why don't they train people to convert us to being Catholic? If they had the truth and went out and witnessed to it, they would be able to convert the world in two or three years—they have enough people to do it."

Osborne's "Luther" presented

The play about Martin Luther written by British author John Osborne began its pre-London tryout period at Nottingham last month. Originally called *The Young Luther* but now simply titled *Luther,* the drama presents a series of scenes beginning with Luther's admission into the Augustinian order and ending when his first child is born.

The critic for *Time* magazine chided Author Osborne for his pre-occupation with questionable language and crudity, calling the drama "sharply disappointing."

POPE JOHN (left) presides over meeting of Vatican commission preparing for churchwide Roman Catholic council to be held in late 1962 or early 1963

He said the play "is hardly an inch deep —a well-narrowed portrait of a broadly complicated man."

Vatican invitations studied

Admission of observers from other faiths to the forthcoming Second Vatican Council of the Roman Catholic Church will be discussed at the next meeting of the preparatory commission, Archbishop Pericle Felici, secretary general, announced in Rome this month. He said, "Everything possible will be done to meet the wishes of our separated brethren."

The archbishop's statement came at the close of the first 12-day meeting of the commission on June 21. The commission includes 31 cardinals, 12 bishops, four heads of orders and 23 advisers.

Pope John, who presided (*see photo*), said the first meeting had settled in detail the main points about the structure and organization of the assembly. It had also settled rules for discussion and the method of voting. The Pope said the council would be held in the nave of St. Peter's in Rome. Latin will be the official language.

No date for the council has yet been announced. The last such meeting of the Roman Catholic Church was in 1870.

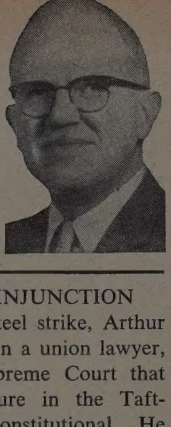
And so forth

City officials in West Allis, Wisconsin, have been sued by a citizens' group because they permitted public funds and equipment to be used to pave church school playgrounds and church parking lots.

Joseph O. Thompson, 51, of Duluth, Minn., has been named administrative secretary of the Lutheran World Federation's office in Jerusalem. The American Lutheran Church layman is an expert in food distribution.

Vacationers in U.S. national parks this summer will have their spiritual needs served by 156 seminary students who are part-time chaplain-counselors. The summer park ministry is a program of the National Council of Churches.

WASHINGTON



By ROBERT VAN DEUSEN

TAFT-HARTLEY INJUNCTION

DURING THE 1959 steel strike, Arthur Goldberg, who was then a union lawyer, argued before the Supreme Court that the injunction procedure in the Taft-Hartley Act was unconstitutional. He proposed that if an injunction were invoked against the striking unions, it should be limited to a few plants, just enough to assure production of essential steel for national defense. The Supreme Court ruled against him on both counts.

In 1961, Arthur Goldberg, now Secretary of Labor, tried hard to get the shipping owners and the unions together to settle the complex issues of the crippling maritime strike. As shipping ground to a halt on three seacoasts, the popular cabinet member proposed a voluntary 60-day truce by which seamen would go back to work while a three-man presidential panel studied all aspects of the dispute. Owners accepted the proposal, but the five striking unions turned it down.

RELUCTANTLY, Goldberg recommended an 80-day injunction under the Taft-Hartley Act and President Kennedy agreed. He appointed a fact-finding board on June 26 consisting of the same three labor-management experts who would have served under the voluntary proposal. If their report on June 30 warranted it, and if there were no favorable turn to the negotiations by that time, the Attorney General would petition a federal district court for a back-to-work injunction.

The three-man board would be available during the 80 days to help mediate the dispute. If no agreement were reached during the cooling-off period, the unions would be free to resume the strike.

The issues

SOME ECONOMIC demands were at stake in the negotiations: a 30-hour week, fringe benefits, government subsidies.

The toughest problem was the determination by the unions to organize the seamen and officers on the 450-odd vessels owned by Americans but registered under foreign flags — Panama, Liberia, Honduras. The ship owners had resisted such organizing activity, since the advantages of foreign registry (lower operating costs and taxes) helped them to remain competitive in the world market.

Ship owners claimed that merchant shipping under foreign flags is no different from the practice of American corporations building plants in other countries. Union officials did not claim this was wrong, but want to protect American workers on ships under foreign registry.

The overriding issue which prompted President Kennedy to act was the public interest. Under the Taft-Hartley Act, an injunction is authorized only when a strike "imperils the national health or safety." In seeking an injunction, the President said there had been serious interruptions in the movement of food, oil and other essential commodities, and delay in the shipment of military cargoes. He pointed out that the "supply life line" to the state of Hawaii had been cut.

Once more, the government has had to referee a battle between industrial giants in order to protect the public. If further legislation is needed to effect this role, Congress is in a mood to supply it.

hese children are color-blind

By LUCILLE E. HEIN

"WHAT IS A CHURCH?" the pastor asked
m the pulpit.
Unlike the usual Sunday congregation,
s one answered back. This Wednesday
rning congregation was composed of
ldren from kindergarten through the
h grade of the Christian day school of
Lutheran Church of the Epiphany,
mpstead, Long Island.
Several hands waved to volunteer an
swer. Some could not wait for this
mality, but called out an answer . . .
place to worship . . . a building with
cross on top . . . the house where
us is . . ."

'WHAT IS a church, really?" Pastor
ed. "Not only a building, but . . . ?"
'People who come to church," someone answered immediately from the pews.

"Yes. A church is people," the pastor agreed. Then a last question. "Who can come to God's church?"

"Everyone!" A chorus of answers.

"Yes," Pastor Herbert N. Gibney smiled, as we walked from the church to his office. "Everyone can come to church. Children believe that. I believe it, too."

SO DOES the congregation of Epiphany. This belief is shown in its welcome to Negro families. Hempstead and other Long Island communities have had a tremendous increase in Negro population in five years. "Schools, businesses, community services, churches . . . all must keep up with this change in population pattern," Pastor Gibney said. "But the

change has been so sudden that many are unprepared.

"I advise any church in a community which is becoming interracial not to wait until integration is forced. The future is here. No need to wait for it."

Epiphany began its integration program several years ago. A slow, low-pressure movement. No special emphasis on seeking Negro members. Just an open-door policy. "At Epiphany we are letting things happen," said Pastor Gibney.

"No church should make a special effort to seek Negro members. Anyone in the neighborhood is a prospect. If the neighborhood is Negro and white, is it not natural that your congregation be Negro and white? If a community is Puerto Rican and Cuban and Oriental and Scandinavian, the church that is doing a good job reflects this varied community."

Epiphany has 1,100 communing members. There are about 50 Negro members, 50 to 60 Negro children in the Sunday school, about 10 per cent Negro children in the day school. "Let's put the percentages in the right perspective," Pastor Gibney said. "Ours is not a truly integrated congregation at this moment, but we are becoming one."

Acceptance of the idea that of course Negroes and whites will do things together is the attitude at Epiphany. It is the attitude of Pastor Gibney, his co-pastor, the Rev. George Zinsman; the deaconess, Sister Esther M. Brose, the church council and congregation, the teachers of the day school and the Sunday school.

Why should there not be this acceptance everywhere? We are all alike. Just people. "Right," Pastor Gibney said. "And all of us are looking for something better. A better home . . . better church program . . . better neighborhoo . . . better education for our childre . . . better opportunities. Anyone wh thinks whites and Negroes feel differentl about 'bettering' themselves is . . . bluntl . . . off his rocker."

Members do not leave a church b cause of its interracial policy. This the experience at Epiphany and at mo churches that are integrating. Membe want their church to keep up with com munity needs and population. Som times members are the first to critici if their church does not accept Negroe

Every congregation that contemplat integration wonders how many old mem bers will drop out. "Tell them not worry," Pastor Gibney said. "One two may drop out. Some will move awa People are always moving in this cou try. The rest will stay."

If a church does not make a spec effort to gain Negro members, how Negroes come to the church? In the ca of Epiphany, Negro prospects come the attention of the church in the sam way white prospects do.

A prospect's name might be sent another pastor to indicate that one his members is moving into the neig borhood. A family that enjoys its affil tion with Epiphany brings another fa ily. Evangelism visits bring prospect members. Help or service given by t church at some time of need may me a new member. The Sunday school a day school attract families with childr The "Welcome Wagon" service of Hen stead provides the pastors with names new residents. There is no indication whether the new families are Negro white.

"In one case," Pastor Gibney s "a church visitor called on new Ne residents, name supplied by the 'Welco

Wagon' service, and invited them to church. They came one Sunday, but left hurriedly after the service. I thought we would not see them again. We called a second time and invited them. They came. Later, they joined the adult class, became members."

One man said, "My wife needed special comfort and help because of the death of someone she loved dearly. Your church supplied that help." This family are now members of the church and their children are students in the day school.

indergarten class . . . .

. . . Senior confirmation class with Pastor Gibney

Junior choi

After a baptismal ceremony in a Negro home, the pastor talked with a young couple who were guests. The wife was interested in the church, the husband was not much interested. But a year later the family came to church, later became members.

"How DOES it feel to be a member of Epiphany?" One young man who had been an officer in the Luther League said, "The thing that's good about the church people is that no one treats us special."

"And isn't that as it should be?" Pastor Gibney asked. "All people should be treated as people, not as Negro or white. When we treat people 'special,' we are segregating them."

Negro members of Epiphany take part in almost all church programs. Only in weekday social affairs is their participation limited. This is because some of the men hold two jobs or go to school at night, and some of the wives work. Percentage-wise, Negro members take part in church program in satisfactory ratio to white members.

They attend Sunday services, teach i Sunday school, are members of the usher club, altar guild, Luther League, chi dren's choir. Choir members wish som of the fine voices were in the adult choi but participation here is difficult becaus of evening jobs. This year five Negro were in the confirmation class.

NEGRO MEMBERS are interested in goo education for their children, public ed cation and religious education. It is education that they find their closest ti to the church, sending their children the day school and Sunday school a teaching in Sunday school themselv "Here is where we can give them greate opportunity for participation," Past Gibney said.

In public life, too, it is their childre education that means much to the p ents. *For the first time* a Negro (and member of Epiphany) is a member the Hempstead board of education. T reflects the changing attitude of t community.

Integration is always easiest amo children. The 125 children in the Ch tian day school accept one another, h one another, study and play together, amine one another's lunch boxes.

A Negro or a white child five or six years old does not notice that his Sunday school teacher or schoolteacher or classmate is Negro or white . . . *unless* someone points this out to him. If he comes from a home where Negro and white are constantly mentioned as "different," then he will think in Negro-white terms.

joins . . . for a church home, for friendship, for religious education for their children, for a place where they can use their talents and give service.

5. A church should never explain that "Mr. X is Negro," or, "Mr. Y is white." Only what kind of a person he is matters. In evangelism visits and visits to prospects, there should be no discrimination. Negroes call on whites, whites call on Negroes. In evangelism visits, naturalness, friendliness, interest are important.

Intermediate League leaders with Sister Esther Brose

PASTORS, COUNCILMEN, and congregation at Epiphany have good advice for other churches in racially mixed neighborhoods. This advice reflects the thinking of Negro and white members.

1. In a racially mixed community, the church should accept the fact that it *will* integrate. It cannot *choose* to integrate or not. A church is not God's church unless it identifies with its community.

2. The pastor should make his stand on racial subjects clear to the council and the congregation. A congregation will follow a leader who stands for what he believes is right.

3. A church should realize that no special resolutions or amendments are needed to indicate that the church will now admit Negroes. Any church that passes such a resolution is off to a bad start. It is putting Negroes in a separate category.

4. All should realize that Negroes do not join a church to "be with whites." They join for the same reasons as anyone

HEMPSTEAD is only one Long Island community. Epiphany is only one church. Long Island's total Negro population is increasing, and other churches are making the same adjustments as Epiphany. Some denominations, some pastors, find adjustment easier than others. Some churches have two pastors, one Negro and one white.

"If this neighborhood and Hempstead continue to grow in percentage of Negro population," Pastor Gibney said, "Epiphany's Negro membership will increase, and whites may decrease proportionately. Our budget may decrease temporarily. The new members pledge well, but they are not yet as well off financially as the white population. As the Negroes are established, become home owners, enter professional and business life, their income will increase and their church giving will increase."

What to Expect on TV

What sort of "image" of itself do you think the church should try to project on the fabulous television screen?

By DAVID W. BARRY

A FEW YEARS AGO in New Haven, I helped make a major study of religious radio and television programs. Clergymen have been highly critical especially of television. So we asked the ministers in New Haven what programs their families watched. We discovered that the viewing tastes in pastors' homes were the same as in laymen's homes, no better, no worse.

The man who thundered from the pulpit on Sunday about violence on TV was sitting in his shirt sleeves on Wednesday night watching the fights. His children watched Howdy Doody rather than the scattering of children's educational programs which were available.

I am a minister, and this checks out in my own experience. I took six years of graduate study after college but am as unselective a viewer as you can find.

I am equally diverted by cartoon which I share with my four-year-old, an "Open End," which I watch with m wife until she falls asleep. I watch ol movies, and am likely to see them throug to the predictable end. I also consum the intellect shows, commentary, actio shows, variety, westerns—everything ex cept quizzes and contests.

I CAN BE reading, talking, playing wit the kids, working around the house, eve preparing a sermon, but with a famil of six, someone is usually watching tel vision or listening to the radio. We ha two TV sets, one working poorly; an four radios, two not working at all.

As I describe it, our household soun rather horrible and not at all like th books on family life, but somehow th family stays together. The children g

ood grades, conversation goes on, crises re met, and social and community life do ot suffer.

I have a suspicion that the Barry ousehold is not untypical. Life at home lived against an almost continuous urmur in the background that occaonally calls attention to itself. Our lives ave been changed very little by TV. It just a new voice added to the normal gh-level pitch of household noises exept when a special program receives our ndivided attention.

I THINK THIS is much the situation in ost people's homes. If this is so, then hy do the churches spend much money reach people via radio and television nd what kind of programs can you, as Lutheran, expect the church to proice?

I think that churches should not waste oney and efforts in institutional adversing. We should not try to tell the merican people how big, good and powful the Presbyterians, Lutherans or ethodists are. This is the most obvious ap we fall into when we start talking out church-sponsored TV. We are so nditioned by the institutional adversing of Prudential Life, Bell Telephone, the Aluminum Company that we have the back of our minds the prestige ow that will put us up in the same class.

Our claim, weak as it may appear to in practice, is that we are the suffering rvants in this or any society. If in the V-produced background noise at home, e churches take their place alongside e Defense Department, the Soviet nion, the automobile industry, or the bor unions as one more gigantic social ructure that is making life complex and orrisome, their message will contribute ly to the sense of helplessness that afcts the contemporary soul.

JUST AS I DON'T THINK you ought to expect your church to be "big" on TV, I don't believe the number of times you hear your church mentioned on TV is much of a yardstick of achievement. Advertising methods strive for the greatest frequency of having the name of their client mentioned. If we strive for the same goal we'll just appear as one more advertiser, except that we are a charity case and the others pay their way.

And in a household like the Barry household, there develops a half-conscious recognition of this process: Here comes the beer ad, here comes the toothpaste ad, here comes the religion ad . . . something about you should go to church because the Advertising Council or the National Council of Churches says you should.

I don't think it matters how often this kind of plug gets on the air, or how many ministers of how many denominations had public exposure on the air last year, or how many programs under church auspices got how many hours of broadcast time—all these measurements of our use of the media to me have become less and less relevant. When the church has tried to battle with the world on worldly terms, win or lose by the world's standards, the church has lost something by its own standards.

SO FAR THIS SOUNDS as if the best you could expect from your church is that it simply refrains from getting involved in TV at all. But I think we do have a legitimate concern. We can bring to the medium something it frequently lacks: authenticity.

In a world of staging and props, we must stand for reality. In a world of glib persuasion, we must stand for honesty. In a world of contrivance, we must stand for directness and forthrightness.

In a world of escapist entertainment, we must stand for the confrontation of real issues. And in a world where even the gospel can be used for devious human ends, we must stand for the straightforward reminder that this is God's world, not ours.

The note of authenticity, I believe, is the only note that will break through the noise of the media and sting awake some of the millions of minds mass entertainment has lulled to sleep.

This authenticity must be authentically Christian — not moralism, or goodness, but whatever truly reflects the struggle, the victories and failures, of man trying to obey or escape the revealed will of God, or unfinished and unruly man fighting the battle between his own will and God's, and learning he needs help, and finding it.

The material is almost without limit. It is fascinating because it is the stuff of which all human experience is made. Whatever the churches say, on radio, television or films, must speak in recognizable terms to that universal human condition to which the gospel speaks.

THERE IS NO REASON why what we want to say has to be said with our label of the church on it. The label is a prestige symbol and may be a block to communication. It is often more effective if what we want to say comes from an unexpected source.

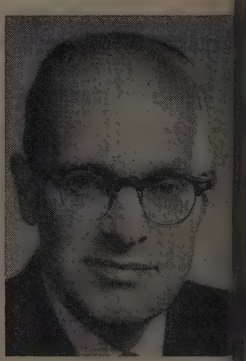
CBS News did a documentary on narcotics and found the church doing a more effective job in East Harlem than any medical or social agency. This was far more effective than anything we could have said in a promotional film. It has always been true that one man in the pew testifying he has been saved is more effective than ten ministers issuing the invitation.

IT HAS BEEN proposed that the denom nations and the National Council Churches get considerably more involve with the industries of communication help them do a more responsible job their own work in the light of the stan ards and values the church holds.

I believe this is squarely in the Pro estant tradition. Instead of going to network executive and saying, "We wa more network time," the church shou more often be saying to him, "We wa you."

A FEW MONTHS AGO I spoke at a lunc eon meeting of the American Associatio of Advertising Agencies, the trade gro that more than any other determines wh goes on the airwaves. I discovered th of the ten men present three were acti members of Lutheran churches.

If we canvass the membership of o own churches, we'd find many men a women who live day by day with t issues of contemporary life we clergym



The Barry family includes three childr all TV enthusiasts. Mr. Barry, a Pr byterian clergyman, is executive direc of the New York City Mission Soci and has been director of the Resea and Survey Department of the Natio Council of Churches.

like to deal with on Sunday. It is far more important, I think, for these laymen consciously to apply their Christian faith on the job than for the churches to make formal statements about the Christian witness in today's world.

We ought to ask where the people are who are authentically Christian, lay or clergy, men or women, in high places or low, of any denomination, any race or background, and help them share their warmth with others even through the impersonal medium of television.

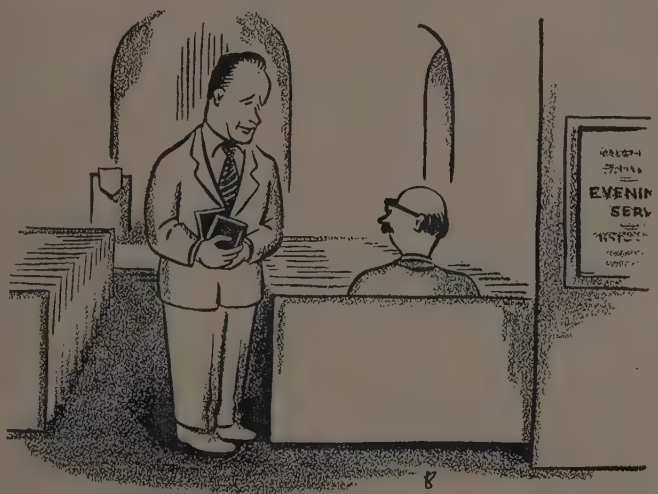
If they are inarticulate, we can find the skills to draw them out. If they are in remote places, we can go anywhere to record their faces and voices.

I SHOULD LIKE to see the program that puts on the air not the big names in the church, but the humble people who in some imaginative and creative way are witnessing to their faith, and I should like to see the interviewer skilled in bringing out a homely faith of this kind.

I should like to see the churches helping writers to do dramatic scripts about the real moral problems of today's world, and then helping to sell them to the evening shows with large audiences.

I SHOULD like to see the churches sponsor the controversial shows that the advertiser will not for fear of offending potential customers. I should like to see the church sending its interviewers and cameramen into all areas of American life—particularly, I think, among youth —to find out what really moves and motivates the American people today, and to what challenges they might respond.

This is the role that I covet for my church when I find it represented on that little screen. I want it always to be identified with the communication of truth—about man, about society, about issues, about God; in as great a variety of forms and themes as the medium permits, but always with the clear flavor, the clear odor of authenticity.



"Don't you have TV either?"

Policemen got some ethics

Chicago imported a chief to clean up its scandal-scarred police department

By RICHARD L. PETERMAN

"THE POLICEMAN has a function in society similar to the preacher's—namely, service to the neighbor."

That's the way Orlando W. Wilson, a Lutheran and superintendent of the Chicago Police Department, answered my question, "Do you see a relation of your Christian faith to your vocation as a police officer?"

Orlando W. Wilson sees theological implications in every aspect of his daily vocation, supervising a modern police force of 10,000 persons in the nation's second largest city, known for its problems in the area of law enforcement.

Wilson, who has been in his present post for a year, goes about his task of rebuilding Chicago's police department with a real concern for individuals, a concern that grows out of his desire to serve his neighbors.

He unequivocably insists, "There can be only one motive for any law enforcement officer and that is service. The policeman must have a sense of calling in order to perform his work in the community."

One of the first actions taken by W son, after coming to Chicago, was to i augurate a Law Enforcement Code Ethics, expressing the highest ideals police work. The code, which begi with the words "my fundamental duty to serve mankind," was voluntarily sign by members of the department.

In his first year, Wilson has also a complished the following: expanded t Police Academy, rendering a better trai ing service to the officers of all rank placed a fresh emphasis upon the i portance of discipline; restructured t detective bureau by doubling—to 1,500 the number of officers and men; hired additional 200 school crossing guards; ceived authority to add 1,000 new p trolmen to the force this year; replac obsolete equipment of all kinds (ca radios, recording devices, buildings)

Orlando Wilson confers with cops in each Chicago precinct

provide better service to the people of Chicago.

Service has motivated Wilson's whole adult life, beginning at the age of 20 when he was forced to go to work—due to a financial setback experienced by his father while young Wilson was a student at the University of California.

He took a position as a patrolman with the police force in Berkeley, California, and thus worked his way through college.

By the time he graduated—with a major in economics—he had decided to spend his life "serving mankind by being a police officer, which provides a unique opportunity to assist people in need and protect them against harm."

From "pounding a beat" in Berkeley, Wilson went on to become chief of police in Fullerton, California, then to Wichita, Kansas, where as chief of police he gathered about him a corps of young, dedicated, hard-working men who eventually became leaders in the field of criminology. Men such as Rex Andrews, now chief of police in Berkeley, California; W. O. "Tex" Ingram, chief of police in Compton, California; Howard Hoyt, department of public safety in Thailand; Theo Hall, state department in Formosa.

The square-jawed, coarse-skinned superintendent muses, "I'm grateful for my associations with these men; they have taught me much. We've shared many experiences that have been meaningful in my own development as a police officer.

"I suppose that's one of the most rewarding aspects of this life—the fact that one works with people more than things."

In 1939, after serving his neighbors in Wichita for 11 years, the 39-year-old Wilson went to the University of Cali-

fornia to teach in the school of criminology, becoming dean of that school in 1949, a position he held until he came to Chicago.

While teaching at the university he attended Shepherd of the Hills Lutheran Church, Berkeley, California, and served on the church council, with one term as vice president.

Three textbooks, used widely in schools of criminology, have come from the pen of this Lutheran layman—*Police Records*, *Police Administration*, and *Police Planning*.

During World War II ('42-'47) Wilson completed numerous assignments for the U.S. Army. He landed in Salerno on D-Day plus 5, serving as a director of public safety restoring order in chaotic cities after capture by the allied forces.

After the fall of Naples he was sent to England and assisted in planning the invasion and liberation of the low countries and France.

Finally, General Lucius D. Clay—described by Wilson as "a remarkable and fantastic mind"—requested him to contribute his talents to the Control Council for Germany, composed of representatives of Great Britain, France, the Soviet Union, and the United States, to plan and bring about the restoration of police services in Germany.

"ONE OF OUR major techniques," he pointed out, "was to train German prisoners of war, who were in the U.S.A., to function properly as police leaders. After adequate training in the States, they were sent home to Germany to take positions of leadership in the police forces of German cities."

Wilson also had a hand in the denazification processes that took place in Germany after the war.

Reminiscing, he observed, "Here I saw

ORLANDO W. WILSON
Chicago's top cop

what I have always contended—environment, spiritual insights, and the mind are determining factors in one's life. What man will do in any situation depend upon his background in these areas."

When asked to relate this specifically to this day and age, the thoughtful, keen superintendent had a ready answer. "The whole community must work at developing an attitude favorable to the law.

"This responsibility goes beyond the police agencies; it must be the responsibility of the church and the home. For example, I've often been asked the question: 'Why is a boy who is active in the church and Boy Scouts less prone to get into trouble with the law?'

Mr. Peterman, stewardship secretary of Illinois Synod, will soon join Lutheran Laymen's Movement staff

"My answer is this—that boy keeps out of any trouble with the law for the same reason he's active in the church and the Boy Scouts, namely, he has a proper home influence."

Wilson, born on a farm in Veblen, South Dakota, in 1900, considers his own father, a farmer and grain merchant, the most important influence in his life.

In turn, Wilson has been a strong influence in his own son's life, who at the age of 30 (married and the father of one child) is studying for the ministry.

"I don't," the elder Wilson asserts, "believe it's necessarily a Christian act to give a person what he wants. Consequently, when my son wanted to marry at the age of 20, I said, 'Okay. But if you're old enough to marry, then you're old enough to pay your own way.'

"As a result, I believe he's a better man today. He worked his way through college, then received a commission in the U.S. Army, served in Germany and while there decided to enter the ministry. He plans to return to Germany to serve as an assistant pastor after ordination."

O.W.W., as he is known in the Chicago newspaper headlines, has no hobbies. He looks forward to retirement "under an appropriate tree in the Pacific, preferably in Hawaii which won the heart of Mrs. Wilson in 1957," when Wilson spent a year teaching at the University of Hawaii.

Orlando W. Wilson has made a significant and vital contribution to his neighbors in Chicago. They know his mission is every bit as important as the preacher's. And they've seen his fervor to be evangelistic, to say the least.

How to visit the sick

By DOROTHY SEMMELMANN

A primary Christian responsibility is to be concerned about people who are afflicted. This is a real test of faith and intelligence

MOST CHRISTIANS are familiar with the rules of common sense and courtesy in hospital visiting.

TO KEEP from tiring patients, we keep our visits short and go alone to call, or in groups no larger than two or three. We converse softly, so as not to disturb others. We observe visiting hours.

We don't cluster around the bed or in the halls. We don't bring foods which conflict with special diets.

All of these are important points to bear in mind when we drop by to see our hospitalized friends. But when Christ commanded us to visit the sick, I think he had still more important principles in mind than these.

NOT LONG AGO, I was confined to a hospital for major surgery. Although for many years I had made it a practice to visit patients in a hospital near my home every day, I never really understood how important visitors are to a sick person—and what a rich field for Christian out-

reach a hospital offers—until I myself was confined there.

For when people are lying in hospital rooms, all barriers are down. Somehow, it is easier for them to feel Christ's presence. This is especially true when a friendly visitor speaks to them of Christ.

Often, men and women have asked me how to open a conversation with a stranger when one starts a program of hospital visitation.

It's easy.

I've found it best to walk in, introduce myself, and with a sincere interest ask about the patient's illness. Then I listen, carefully and sympathetically. By letting a patient talk out his problems and fears, you establish yourself as a friend. And you help him overcome any natural feeling that it's easy for you to be cheerful and to have religious faith; after all, you're healthy and he's sick.

Once you have put your relationship on a firm footing this way, it becomes easy and natural for you to talk of Christ.

THIS IS TRUE regarding all patients. But there are two groups with whom I have found it not only especially true but especially valuable.

The first is older people. When hospitalized, these men and women are in extra need of callers. I often think of the lonely, neglected old folks I've seen in the hospital. How terrible it is to live a long life and then find yourself sick and alone.

What can we do to help?

Well, the most important thing is to make these people know that they are remembered and respected. Regular visits will convince them of this, particularly if we never lose sight of the importance of discussing religious faith with them.

I've often wondered why each church doesn't appoint a special group not only to visit these folks but also to keep reminding the church members that calls from them will be most helpful.

A group of young people or younger adults could be especially valuable here. A tie between these younger and older people would benefit both, for each has much to give the other—service and remembrance from the young, wisdom and love from the old.

The second group of patients who offer a fertile field for Christian visitations are the desperately ill, particularly the cancer victims. Often, as illness continues a long time, visitors fall off. Then loneliness is heightened by pain and the fear of death. Words of Christian friendship and promise often reap rich harvests.

I STILL REMEMBER one of the first young women I ever called on. Her name was Thyra. She was a woman any church visitor might well encounter.

It started when I ran my finger up and down the reception room spindle one afternoon, looking at the names of patients to find a new person to call on. I stopped at Thyra's name; she was Swedish, 49, a cancer patient.

A few minutes later I tiptoed into her room and Thyra opened her eyes—great round eyes in a thin, worn face. She smiled and I sat down.

Thyra had undergone extensive surgery and radium treatments. Her money was gone; little more could be done. She knew that she must die. Her main concern was for the three-year-old daughter she and her husband had adopted shortly before she learned she had cancer. She wept when she thought of leaving her child.

After that first visit, I went back often to Thyra. Soon we were talking of religion. She explained that she had come to this country alone at 16 and never

"GOD IS SO GOOD"

gone to church. Now she was sorry, tormented because of this and sins she had committed. For two hours that evening we spoke of Jesus and his love. I don't know what I said, but she was so hungry for the Word of God I talked on and on, just as any Christian visitor would want to do.

A few days later a Lutheran minister told me Thyra had asked to receive holy communion before returning home. I was delighted; she hadn't received communion since she was a young girl.

Every two weeks after that an ambulance brought Thyra in for treatment. As her body grew weaker, her faith grew stronger. She told me she was better able to bear her suffering now—and no longer afraid to die.

Finally the day came when she was admitted for the last time. As she was put on a stretcher to go to the operating room she smiled and said, "God is so good. I was praying I'd see you before I went up."

A short while later, Thyra's wish came true. She went to join her Saviour, her last words to me being, "I love you." Her death naturally saddened me, yet I felt humbly proud in having helped bring Christ to someone in pain.

Thyra's death was not in vain. Her husband, encouraged by a Lutheran pastor, consented to the physician's request that an autopsy be performed to determine what effect the many treatments and drugs given her during her illness had had on her body. It was, fittingly, a decision reached only after long prayer by the minister and the husband, but God gave them the answer.

Within a few days, the physician told me, the autopsy had revealed many facts and held promise of disclosing still more. Out of Thyra's suffering has come knowledge to help other patients walking that same pain-wracked road.

I have met many others much like Thyra in the years since our paths first crossed. It is my experience with them, and others less dangerously ill, that makes me believe firmly that Christians have a duty to visit the sick.

And when they visit, they have an obligation—and an opportunity unequaled anywhere else—of bringing Christ, his comfort and his love, to those whose need is great.

FIVE MAKE A FAMILY

Talking in the Dark

"SUMMER HAS certainly come with a bang," Dan said. He and I were working in the flower beds. It was almost dark, and we should have stopped a half-hour before.

I rose from my knees and stretched to ease my back. "I can't see any more, Dan. I've just snipped off a prize flower."

"I'm ready to quit," Dan said. "Oh . . . h . . . h!" He leaned the hoe against the garage and then leaned there himself. "I ache. I'm stiff. I need nourishment."

"I'm ready for a snack, too." I slipped off my green-thumb gloves. "If you put the garden things away, I'll raid the refrigerator."

"Will do."

IN A FEW minutes I opened the kitchen door and found my husband on the steps. I put the tray of snacks and cold drinks on the porch floor and chose a step for myself.

"Looks good, Connie." Dan took Swiss cheese that I had cut in thick squares the way Dan likes it. "Where's everyone?"

"You said ten minutes ago that summer has come with a bang. That explains everyone's absence. After Karen's graduation, everything seemed to go into top speed. Karen's at church tonight. She asked for the afternoon off to go on a swim party, and is working tonight. There's a meeting at church, so she's not alone at the office."

"Karen likes her job, doesn't she? Miss Thornton is a hard worker, and she expects Karen to work hard."

"Yes, and Karen loves it."

"What about Pete and Sue. I hear no arguments, no loud TV. No one's joining us for food. Aren't they home?"

"Pete's with his scout troop. Last planning for camp." I sighed. "Tomorrow will be spent in sewing name tapes on sixty million articles."

"Sixty articles, at the most," Dan corrected my exaggeration. "How's vacation school coming, Connie? You haven't said much about it."

DAN TRIED to divert my attention while he sneaked away the last square of cheese I'd had my eye on it.

"Oh, Sue and I are buzzing along. Sue's on a program tomorrow for her class. That's why she's not at our elbows. She's in her room with a volume of the encyclopaedia."

"Do they have enough teachers this year?" Dan asked.

"Yes. Remember the superintendent was short one teacher just before opening day? I told him I'd take the class if no one else were available. But I prefer my job—secretary, office girl, message taker. I was pleased when the superintendent found a good teacher."

"Any more in the pitcher?" Dan rattled the ice cubes in his glass. I poured seconds for both of us.

"Here comes the student now," I said as I heard Sue on the stairs. "Honey!" I called. "We're out here, in the dark. Bring a glass. There's lemonade."

"Mom . . ." Sue said as she opened the screen door. "Afterwhile . . . when

we go in . . . will you or daddy listen to my speech?"

"Surely. What's it about?"

"Teacher asked if anyone had an encyclopaedia at home. I said we did. Then she asked if I'd volunteer for a research job." Sue's voice emphasized *research.*

"Is it so tough a subject that you have to do research?" Dan asked.

SUE NODDED. "Terribly tough. I have to do research on the geography of the biblical lands."

"But isn't there a book in the church library that would be easier to follow than the encyclopaedia?" I asked. "All that small print and big pages. It's hard for a girl your age to read the encyclopaedia."

"Teacher gave me a book from the Sunday school library. It's so simple. It's written for babies." Sue expressed scorn. "Maybe that's why she asked who had the encyclopaedia. I had to look in several volumes and do an awful lot of reading." Sue sighed and sucked an ice cube. "I'm tired. But it's done."

The front door banged. Pete shouted, "Anyone home? Where's everyone?"

"Here comes that big blow," Sue muttered. "Now he'll tell everything he did today, and you and daddy won't have time to listen to my speech."

"Wrong, Sue." I smiled. "Daddy knows most about geography, so you and he can go into the living-room and talk. I'll take care of Pete. He'll be hungry. He can sit here with me and finish the lemonade. And there's a box of sugared doughnuts."

"DON'T GIVE him the box," Sue advised. "He'll eat every one. You know boys!" She gathered her papers and followed Dan indoors.

"Hi, Pete!" I called. "Hungry? There's lemonade on the porch. Come and cool off and tell me about the camp meeting."

"O.K., Mom." I heard cellophane rattling. "Saving these doughnuts for anyone?"

"Just for you . . . my pride and joy . . . my hungry boy! Bring them with you."

Live with Peril

SAILORS USED TO TELL of a place out in the seas where you were caught between the Trade Winds of the Southeast and the Northeast. If a ship got there, it was caught in a dead calm. They called that place "The Doldrums." That's where life gets for many people, and they curse life saying that there is no wind for their sails.

Many persons who profess a faith and who have many of the accouterments of success, find their personal ships in the doldrums. They are there not because of a lack of wind or a fine spread of sail, but simply because they have never learned to set their sails.

Life is not just sailing on unperturbed waters. The only persons who have brought meaning into life are those who have neither protected their sails nor their safety. They're out where the winds howl and they bring their ships home with banners flying—or go down. But they have known what it is to live, and have discovered the meaning of Jesus' word, "the only way to save your life is to lose it."

—RALPH W. LOEW

WORSHIP NOTEBOOK

LET'S HAVE SOME DISORDER

EVER SINCE we were married my wife has been trying to get me to "carve" at the dining-room table. In spite of what I regard as very well-founded objections, the turkey is brought in from the kitchen, appropriately admired by family and guests, and then—coward that I am—I must attempt to dissect the bird before the entire assembly.

This requires being careful to slice it the way it's done in the advertisements, all the while making sure that no portion of the fowl slithers across the room or lands in someone's lap instead of on his plate. Add to this the responsibility of insuring that there is sufficient of both white meat and dark, not to mention that I must carry on the operation like a man of distinction (that is, without so much as a bead of perspiration) and by the time everyone's ready to eat, I'm ready for a peanut butter and jelly sandwich.

I don't think this is really my wife's fault. She's seen those carefully arranged tables pictured in the house-and-garden magazines and she has a right to have her friends admire her culinary art, even, I dare say, her husband and his attempted wizardry with a carving knife. I've even suggested that we might "parade" the bird about the dining room and let everyone "oooh" and "ahhh," and then let me tackle it in the kitchen where I can grab the drumstick if I want to. No such luck. The carving is done in the dining room.

WELL, THAT'S the way it's been up to now. But the other day the front page of the New York *Times* came to my support. Seems that one couple invited another couple for dinner. While the hostess attempted to carve the turkey, the knife slipped from her hand and fell on her guest's foot. As a result the woman has experienced pain and swelling ever since.

The result is that the guests are suing their hosts for $100,000. If that isn't an argument to let a fellow do his carving far from any witnesses, I don't know what is. Maybe now I can hack away in peace. We just can't afford a lawsuit.

I'm a great believer in doing things properly. Some people might call me an externalist. In some ways I am. It's all right for the children to spread their toys and books all over the living-room rug. But when they're done with their play or their reading, things have to be put away. My son can't understand why his father insists that if he's going to earn some money he's got to mow the lawn in one day, not spread it out over three or four days. Yes, I like to see things in order, but there is a limit.

Services in our churches have, for the most part, an orderly development. Just think what they'd be like if we didn't follow a pattern. But of late I've found that some people are going a bit too far in this matter of order.

I USED TO GO to church and take my place in a pew. If I got there late I just slipped into a vacant seat near the rear without disturbing anyone. Now I find that in some churches you can't get into the service if, for some reason, you're a bit late, until a good portion of the service has passed you by. Some churches won't let you take a seat until the lesson

if you arrive just after the invocation. And if you try to assert your rights, you're liable to meet some rather high-handed ushers.

In some churches a custom has been introduced which brings regimentation to religion with a vengeance. After the service, so I am told, the ushers march down the aisle and, beginning with the front pew and moving to the rear, they let the people out in a double line, pew by pew.

Reminds me of a substitute teacher we used to have in fourth grade. At the end of the day, or to get a piece of paper for a test, or just before recess, she'd order: "First row, rise, pass; second row, rise, pass; third row . . ." etc., etc.

THIS IS ALL very orderly and precise, and I can just see the automatons standing in the pews and filing out of their places and down the center aisle like children in a fire-drill. But what happens, for example, if some rugged nonconformist decides that he or she might like to stay in his place and offer a prayer or two?

Can't you just see the glowering faces that would greet the fellow who upset the "proper order," and must everyone climb over the poor fellow? Perhaps they can if he sits to pray but what if he is daring enough to pull out the kneeler and fall on his knees?

Order is a good thing, but there's also a good share of room for individual freedom. I deplore the custom so common in our churches of having the ushers indicate row by row how the people are to approach the altar. With one "table" at the altar, and another waiting in the chancel or at the head of the aisle, the ushers are getting a third group ready to leave their places as soon as the first squad is dismissed at the altar.

This too makes for order but it also makes for regimentation. And it also requires that a person almost *has* to go to Holy Communion. A poor fellow will feel out of place if he doesn't get up and go with the rest. Yet for some reason he may not want to go, or he may be ineligible.

It's not quite so neat in appearance, but I much prefer the way people go to the sacrament in European churches and in some Roman Catholic and Episcopalian churches in this country. No ushers set the pattern. When the minister turns around with the paten in his hand, people will get up from all over the church. The first ones go at once to the altar, while those for whom there is no room wait in a group near the front of the church.

As a person receives the elements he leaves the rail and one of those who has been standing in the group takes his place. As this group dwindles in size others get up from the congregation and join it. So it goes until all have communed. When the last is finished, the sacramental blessing is pronounced.

It's not so neat as the custom in use in most of our churches, but it is faster and much freer.

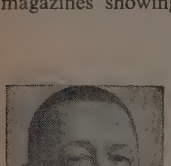
AS FOR WHAT happens after the service let there be equal room for freedom. Some people will want to talk with their friends. Let them leave the church quietly and hold their conversations in the narthex, the parish building, or the lower Sunday school rooms. Some may wish to remain in the church to pray or meditate and they should be given every opportunity to do so.

Perhaps if the pastor were to greet the people in such a fashion as not to leave the church half filled with a great crowd of people inching slowly out along the center aisle, like the snail's pace of

returning vacationers on a crowded highway, after-service prayer in the church would be an easier thing.

But these are just the fruits of a bigger problem. If we are concerned with order and doing things decently, we ought to be equally concerned with freedom and to a degree a good dose of disorder. I too like the colorful photographs in the magazines showing living rooms, dining rooms, kitchens, dens and playrooms the way I'd like them to look. But I'd also like to think that people *live* in these rooms, that a book may be left open on a chair, that children's toys may be strewn about the room, and that neckties aren't always put away the minute they're removed. Let's let our people know that the church is a place to live.

—EDGAR S. BROWN, JR.



PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL

Old problem

QUESTION: My son is eighteen—now in the service. While he was in school he became interested in a Catholic girl. Before Phil met her she was going around with a gang who didn't care who got hurt as long as they had a good time. She had an affair with a married man, and more recently she is reported to have been seen making love to a boy on the street—confesses going for walks with him. When he came home she gave Phil a ring to prove her love for him and to make everything all right. She wants to become engaged, and I'm afraid he is now paying on a ring for her.

Phil has always been a good church member, has given much help in church. Since he is paying attention to Candy he is quite secretive, though previously we were very close. I had an argument with her about religion, and that seems to have affected him. I dread the thought of Phil's marrying such a girl.

Inquiries about her family have not yielded good reports. Candy's mother is eager for them to marry, though she has calmed down somewhat since I have expressed myself. Some time ago I asked Phil to talk to our pastor or to his chaplain about the matter but he ignores my suggestions, even though on most other matters he shows respect toward us.

I have also another cross to bear. Freda, my only daughter, has turned Jehovah's Witness. I tried also to prevent that, but failed. Even though we have been regular church attendants and always took the children with us, I feel that as a mother I am a failure. What can I do except to pray and pray?

REPLY: No matter what is said about mixed romances, by how many persons it is said, or how often, the unfortunate episodes continue to occur, as if nothing had ever been said. When will parents learn to act in time?

Once a boy and girl have actually come to love one another it is virtually impossible to stop the romance. Whatever is done must be accomplished very early—before adolescence, before boys and girls are ready for any kind of love affairs. At that time the matter can be discussed on principle, examples may be cited, and the positive phase emphasized — all without emo-

tional involvement. Whether anything constructive can be done in this case, at such a late date, is doubtful, but a few suggestions are in order.

1) Have a calm talk with Phil, and ask him to reconsider the whole question. Remind him that most mixed marriages are not happy, that he would always be under pressure from the other family, and also from the Roman church. He may not realize what it all means at present, but he is moving toward regret, and even sorrow.

2) Enlist the assistance of three or four fine Protestant men and women, for whom he has great respect, and to whom it will be hard for him to say No. Ask them to see him and have talks with him the next time he is home. They may be able to sway him, but there is no certainty.

3) Continue to pray for a change of heart on Phil's part. Ask Phil also to pray for Christian solution.

The case of the Jehovah's Witness convert is pathetic, and hardly any more hopeful. Unfortunately, a large proportion of these people are poorly informed, close-minded, and rather emotional. To make an effective appeal is difficult.

Both of these cases point to a lack of adequate education in the home, and probably also to a failure of the church to perform a needed service.

Housekeeping

QUESTION: I am sixteen, in high school, and live with my mother. My parents never got along well. Things went from bad to worse, and three years ago they were divorced.

Mother has not been a neat housekeeper. Our home is always upside-down. Since we are alone mother seems not to care at all. It is hard—almost impossible —for me to tell her anything, and putting things in order seems never to enter her head. She works in a garment factory, but has enough time at home to do some things. Nevertheless, she always uses her job as an excuse.

I can't invite any girl or boy to our home because I am ashamed of it.

REPLY: There is no likeliness that this problem will be easily solved, but there are several approaches which may change things somewhat. Slovenly habits of living become "second nature" and will not be changed until the person concerned develops a desire to do things differently. Here are a few suggestions.

1) Find occasion to take your mother with you to call on one or two homes which are well kept. Then, without offending, talk of how nicely things there are arranged and kept.

2) It may be that some relative or friend whom your mother admires can talk to her casually and confidentially and help her get started on more careful housekeeping. Of course, you have to make the suggestion to such a person, and make known your feelings.

3) You are sixteen. Even though you are in school, you yourself have some responsibility for the home. Why not start on Saturday to clean up—sweeping, dusting, mopping, washing floors that require it, and making some minor rearrangements. Your action may spur your mother into doing something, without your saying a word. If she responds to an outside suggestion give her full co-operation, and help generously in the work. You can thus help to solve your problem, and at the same time be training yourself for the future—to avoid repeating your mother's mistake.

Guide to Bible Study . . .

It was dangerous to be a Christian in Thessalonica 1900 years ago, and still is in some parts of the world

By Henry H. Scherer

FIRST THESSALONIANS

Chapter 2

"LET'S LOOK AT THE RECORD"

Those of us who see the new motion picture, *Question 7*, will get a fresh and frightening picture of what church life can be under a hostile and tyrannical government. In one scene, a pastor is taken before a Communist court and accused of preaching revolution against those who took young people away from church for Communist youth activities. The inflammatory statement was Matthew 18:6, "Whoever causes one of these little ones who believe in me to sin, it would be better for him to have a great millstone fastened round his neck and to be drowned in the depth of the sea."

All through *Question 7* we watch the terrifying tensions build up. Everything that is done by the pastor, his wife or son, his people, is taken up by the Communists; warped, twisted, falsified. Seeing this motion picture will give you some conception of how the early church had to face a hostile world and persecuting government. It will give you an idea of the atmosphere in which the Thessalonians had to live.

In Chapter 2 of his first letter to the Thessalonians, Paul defends his ministry there. Any person who supposes that the call of the gospel is to ease, contentment, the good will of men, is due for some man-sized surprises when he reads the New Testament.

You never go far with Paul on any of his preaching trips until you hear catcalls, have stones whistling past your head, smart beneath the thud of rods on your bare back, taste the venom of the whiplash raising ugly welts on your skin, have jail doors clang shut behind you. You can examine quite a catalog of Paul's sufferings in 2 Corinthians 11:23-28.

The Thessalonians, unlike the Galatians, never seemed to waver from true faith. There was no dissension at Thessalonica, like that which threatened to tear the church at Corinth into warring factions (*verse 1*). The problem at Thessalonica was the vitriolic hate of the enemies of the church, not unlike the hatred faced by Christians behind the Iron Curtain (*verse 2*).

The gospel faced savage opposition here. Having been whipped and imprisoned in Philippi, Paul and Silas are hounded by a clamoring mob at Thessalonica. What vigor of life and purity of conduct must have been manifest in the early believers to sting the conscience of the mob to such extremes!

Paul stoutly maintains his unselfishness and sincerity (*verses 3 through 6*). The only one whom Paul ever tried to please was God. Those who would listen to the message of God might hear Paul. Those who wanted flattery or falsehood would have to hear someone else.

Error constituted part of Paul's message, in the accusations of his enemies (*verse 3*). This sprang largely from the human impulse to acknowledge that "there are two sides to every question, my side and the wrong one."

So startling were the simple historical

facts of the gospel that mere human understanding could never grasp them. To the Jew, a suffering and dying Christ was repellent. The Jew had for centuries looked forward to the coming of a political deliverer from the nations that held Israel in bondage. Gentiles found the claim of a resurrection from the dead so fantastic that they could only hoot with merriment at the idea. This gospel of forgiveness before doing good works, and of a resurrection, was so fantastically different that it set the religious world of Paul's day upside down.

Uncleanness was a second accusation. One source of this slander would be the Jewish claim that salvation as a gift of God cuts the nerve of moral endeavor. The man on the street, to this day, talks this way. He will say that his religion is the golden rule, and to do good is to please God.

Guile. So fantastic was the story of the life of Jesus and the deeds of his apostles, in bringing bodily healing and spiritual salvation, that it would be easy to make the crowd consider the gospel to be quackery and self-seeking by its preachers.

PAUL ANSWERS his accusers by saying that he always spoke to please God, not men (*verse* 4). Flattery of men was not a method used by Paul to win a way for the gospel (*verse 5*). Greed could never be fairly charged against Paul. He sought no human glory (*verse 6*). Gentle as a nurse caring for children she loves (*verse 7*), Paul gave not just the gospel, but his very self, to the Thessalonians (*verse 8*). This was done, the Apostle exults, not alone for love of Christ but "because you had become very dear to us." The power of love is ever creating and renewing the church of Christ.

Paul worked night and day to support himself while he preached in Thessalonica (*verse 9*). His behavior was blameless (*verse 10*). Paul acted the part of a father with his children (*verse 11*), to lead believers to live a life worthy of God. The call was to enter the kingdom and glory of God.

PAUL CONSTANTLY thanked God that the Thessalonians accepted the Word of God as such, not a mere message from men (*verse 13*). This Word works in a believer. Congregations may well inspire each other (*verse 14*). Suffering and persecution have always been the lot of the godly (*verse 15*).

Evil men go on to "fill up the measure of their sins" (*verse 16*). How patient and how terrible God can be in letting men have their own way. Sin is punished with sin. Evil is often allowed to go its proud way. But the wrath of God is felt by the wilful sinner, when God is ready.

Christians are apart in person, not in heart (*verse 17*). No man-made schemes or impulses have ever given the cement to human relations that is provided by the gospel. There is one church throughout the world.

Satan hindered Paul (*verse 18*) as he continues to oppose and hinder the work of Christ's Church to this day. How richly Paul felt rewarded for his toil at Thessalonica. The believers there were his "hope and joy and crown" (*verse 19*). In every time and place the gospel has been proclaimed, Christians continue to be to one another a glory and a joy (*verse 20*).

A HELPFUL BOOK

The Epistles of Paul to the Thessalonians, by Charles R. Erdman, published by Westminster Press of Philadelphia in 1935, at $1.50, will aid your study of these letters.

BOOKS

STEWARDSHIP

My Money and God. By Robert J. Hastings. Broadman. 127 pages. $2.50.

Robert J. Hastings has joined together common sense and theology in a refreshing 125 pages about a Christian's money. It includes chapters on earning money, the why and how of giving, the how of spending and how will I leave my money. There is a bonus chapter for congregational stewardship, finance, and every-member commitment committees on "The Six Steps in Church Finance." It offers a biblical, practical approach to the Christian's stewardship of money in home and church, in life and death. It does not limit the stewardship of money to church finances, pledging and giving, but relates it to the whole of Christian life.

It is an excellent book to use as a study book for church councils and other small groups.

Although it plumbs no theological depths, pastors should find it stimulating. It provides quotations and anecdotes usable as sermon illustrations or in church bulletins and printed materials.

Minneapolis DAVID R. GERBERDING

THEOLOGY WITHOUT JARGON

A Faith of Our Own. By Austin Farrer. World Publishing Co. 219 pages. $3.75.

This book will surprise you with its incisive understanding of the gospel, not in the subterfuge of theological jargon but in its profound simplicity. However, C. S. Lewis called Dr. Austin Farrer "one of the most learned theologians alive." The former chaplain of Trinity College (1935-60) has achieved a simplicity which, as Lewis wrote in the preface, explains why "books like this are rare."

In the chapter, "The Charms of Unbelief," he speaks of the relation between living and dying. "You have enriched yourself, developed and spread yourself enough. Hitherto your business has been to live and grow; henceforward your business shall be to serve my will, to use all that you have gathered, rather than to go on gathering more." No trite, overworked phrases stuff the lines of this book.

A truck which drove up to the college with this inscription on its side "Crosses and Wreaths Made to Order" gave the author the theme for another chapter. "My wreath must not put my cross to shame. . . . I can't afford an expensive cross" illustrates the language of a man who knows the mind of young people.

Today, amid the squeaking confusion of many big theological wheels Farrer soars above with the biblically inspired closing words:

"Your Maker asks you for your heart; not that, like a painful Pharisee, you should substitute duty for delight, but that you should learn to kindle at the flame of that everlasting joy which is the life of God himself, the love of the Father for the Son in the power of the Holy Ghost."

Verdict: It's incisive, unaffected and—inspiring. HENRY B. KLEINERT

Fremont, Neb.

ILLNESS VERSUS SIN

Pastoral Care and Psychotherapy. By Peder Olson. Translated by Herman E. Jorgensen. Augsburg. 144 pages. $3.50.

This book was written in Norway for use by pastors in that country. It fails to meet the needs of American divinity students or pastors. The translation of technical terms is frequently incorrect (transferring situation for transference, fear neurosis for anxiety neurosis, personal contact for rapport, etc.). A more serious drawback is the fact that the author works with concepts of psychiatry which are commonly held in European academic circles but not shared by the majority of American psychiatrists.

For Pastor Olsen psychiatry is a descriptive science, which diagnoses and treats "diseases" of the mind. In the wake of this

tradition Pastor Olsen minimizes the unconscious forces which erupt into neuroses and psychoses. He treats manifestations of the Id as moral and religious failures. His negative attitude towards dynamic psychology leads to a distinction between "soul care" and psychotherapy which will find few supporters in this country.

In Pastor Olsen's opinion the "soul-counselor" and the psychiatrist work in different areas. One treats illness, the other sin. One heals the mind, the other the soul. For that reason there can be no overlapping if practitioners of both disciplines understand and respect their limitations.

It is currently held in America that psychotherapy and counseling differ in depth, in techniques, but deal with identical difficulties. The author's reluctance to recognize dynamic aspects is strikingly demonstrated in one of Pastor Olsen's own case histories. He tells of a depressed patient who believed that he was to be thrown into the lake of brimstone and fire. Pastor Olsen inquired: Who told you so? and the patient replied: The Bible, and the Bible is God's Word. If he had phrased his question differently and asked: Why do you think you deserve this punishment? he would have quickly encountered the inverted rage which is the basis of depressive delusions.

Pastor Olsen's warmth, his genuine concern for his patients, and his deep Christian convictions are evident on almost every page of his book. A student would do well, however, to consult other books before he embarks on a counseling career.

CARL J. SCHINDLER

Greensburg, Pa.

BE FOLLOWERS

The Imitation of God in Christ: An Essay on the Biblical Basis of Christian Spirituality. By E. J. Tinsley. Westminster. 190 pages. $4.

This volume is part of a series known as "The Library of History and Doctrine," which has as its purpose the promotion of "a more adequate understanding of the Christian faith at its deeper levels and to provide scholars with authoritative resource material relating to the development of tradition."

The Imitation of God in Christ fits well into the intent of the series. Tinsley, an Anglican priest, deals with a topic familiar in the biblical idiom and prevalent in Christian writings of past ages, but not treated in depth during our own day.

Even though he begins with a discussion of mysticism, most of his book is a challenging study of Scripture. First it centers on the call of Israel to follow in the "way of the Lord." The Israelite was to be "holy" as God is "holy." The essence of God's revelation was not a wonder, giving proof, but events of history that were perceived as "signs" which awaken the humble and obedient to "severe moral and spiritual demands." "The whole Torah from Genesis to Deuteronomy is interpreted as a divine summons to Israel to imitate God."

The major part of the book is given to the understanding of the Christian life as following in the "way" of our Lord. This call to imitate Christ is shown to recur persistently not only in the Gospels, but also in the writings of the Apostle Paul and in the epistles of *First Peter* and *Hebrews.* The New Testament call to imitate Jesus was not based upon what he claimed to be, but upon his success in not deviating from the "vocation of obedience to the Father."

This work does not take the simple proof-text method but is a thorough study of the Bible that takes into account (a) the historic nature of the biblical faith, (b) the ever-expanding knowledge of the vocabulary of both the Old and New Testaments, and (c) the problems and conclusions of recent biblical scholarship.

We Lutherans have been criticized for our emphasis upon justification as compared to sanctification. This volume leads us to encounter again the call of Christ to "be merciful, even as our heavenly Father is merciful" and to take heed that we are not just calling "Lord, Lord!"—but are among those who respond to the will of our Father.

Thiel College BOYD GIBSON

New Mission Developers Sent to Three Ontario Fields

By NORMAN BERNER

KITCHENER, ONTARIO — Home mission work in the Canada Synod is ready to take another spurt this fall. Three mission developers will begin work, and two other fields await development.

The Rev. Virgil Anderson has resigned the Hespeler Charge in order to organize a mission at Deep River, near the atomic energy plant on the Ottawa River. He will also serve the congregation at Chalk River. Seminarian Marvyn Dubrick is supplying for the summer.

A six-acre site on Highway 29 has been purchased for $28,000 in anticipation of organization in Brockville. The Rev. F. L. Howald, Morrisburg, has been conducting services for Lutherans in the city for several years. The Rev. Robert Henkel, Eugene, Oregon, has accepted the call to this field.

Another English mission will be started in Toronto. The Rev. Bruno Ederma, Absecon, New Jersey, has been assigned by the Board of American Missions to the Highland Creek area in the east end.

Approved for survey and service and awaiting the calling of pastors are the proposed missions at Richmond Hill and West Ottawa.

In anticipation of future population growth, sites are being purchased in Sault Ste. Marie, and in the Glenridge Park and University areas in Waterloo.

Drive for Seminary Funds

DR. J. RAY HOUSER, president of Waterloo Lutheran Seminary, has been named general chairman for the Centennial Advance for the seminary and the student centers at London and Montreal. The campaign will get under way next January under the direction of Ward, Dreshman, and Reinhardt, fund-raising counselors of New York. Goal is $398,700.

DR. C. H. WHITTEKER, Bridgewater, N. S., and the Rev. Norman Berner, Kitchener, were elected chairman and secretary of the regional development committee, or "little JCLU," for the new Eastern Canada Synod of the Lutheran Church in America which will be formed by the merger of the Canada and Nova Scotia Synods. The first meeting of the committee, June 8-9, was spent in studying the approved constitution for synods of the new church.

Quebec Campus Work Started

PLANS ARE BEING MADE for the organization of the Lutheran Campus Foundation of Quebec. The Rev. John Vedell, eastern regional student secretary for the Canadian Lutheran Council, has been in Montreal for the past year, working among students at McGill and George Williams Universities. The foundation hopes to buy a house near the McGill campus for a student center.

OVER 800 PERSONS attended the annual Lutheran Rally at Edgewood Park on June 11 under the sponsorship of the United Lutheran Church Men. The Rev. Donald Stewart, Kitchener, spoke at the vespers. The service was in charge of the Rev. Mark Innes, Welland.

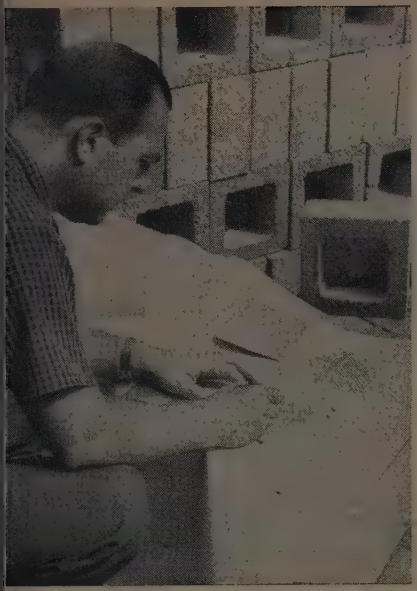
PROF. ROBERT LANGEN, head of the department of philosophy at Waterloo University College, will deliver the lectures at the laymen's retreat, scheduled for Sept. 8-10 at Elim Lodge.

A retreat for pastors' wives is being planned for Sept. 19-21, also at Elim Lodge. Mrs. A. R. Kramer, Kingston, is in charge.

APPORTIONMENT receipts for the first five months of the year were $131,514, Treasurer E. A. Kalbfleisch reports. This is a 6.4 per cent increase over the same period last year. LWA receipts were $17,639, or 55 per cent of the goal.

A Witness Wall

Members of mission made it themselves



Arnold Maron checks blueprint for unusual chapel wall (above) at West Covina church

LOS ANGELES—Main architectural feature of the new first unit of Our Saviour Church, West Covina, is the front wall of the chapel. Concrete blocks with glass inserts form a large red cross against a background of small crosses and squares in blue, green and gold.

Daylight shining through makes a beautiful effect inside, and at night light from the chancel creates an effective witness for people passing by, says Pastor T. Robert Bergman.

Arnold Maron, associate architect who is a member of the congregation, designed the wall. Other members contributed money to build it. Men of the church inserted the glass in the blocks and arranged them for the masons to put in place.

FIRST SERVICE of Our Redeemer Mission, Simi Valley, Calif., was attended by 108 persons. Members of the steering committee are shown (*right*) with Pastor Thomas C. Cooper, mission developer. Men of the prospective congregation have converted a warehouse into a chapel.

New Organ Church shown at left, 1794 structure below

New "Organ Church" Built, Old One Kept as Museum

By FRANK K. EFIRD

SALISBURY, N. C.—It took Organ Congregation in Rowan County a war-interrupted twenty years, from 1774 to 1794, to build their first permanent structure. It took the congregation only three years to build its new edifice which it entered officially June 25.

The old structure, still standing, will be used for a North Carolina Lutheran Church museum. This building and the congregation got the name "Organ" because they had the first organ in the South, built by Jacob Steigerwalt and placed in the church around 1794.

The new church, erected a short distance from the original one, cost $225,000. It is built of local granite. The nave seats 750. There are complete parish education facilities. Pastor of Organ Church is the Rev. William E. Hall.

CHURCH OF OUR FATHER, Greensboro mission, was organized May 21 with 75 confirmed members and total membership of 112. Mission Developer Carl L. Ritchie

New congregation, Church of Our Father at Greensboro, shown after organization service

began work in the field Jan. 1, and first service was held Feb. 19. A site of nearly five acres has been bought, including an industrial building converted to a chapel.

A NEW MISSION is anticipated in late summer in eastern North Carolina. The Rev. Ralph Wallace, recent seminary graduate, has located in Wilson as a mission developer. The local Lutheran nucleus is holding services regularly and has already paid $1,000 on a newly purchased $12,500 church site.

Home Bids Exceed Estimate

LOW BIDS for the first unit of North Carolina Lutheran Homes, to be built at Hickory, total about $303,000. This is $78,000 more than the estimated cost of $225,000.

Since present financial arrangements won't cover the added cost, the architect, executive director and building committee are conferring with the bidders in an effort to reduce construction costs. The finance committee is trying to find ways of raising additional funds.

Slightly more than $100,000 has been pledged and paid by the synod congregations. A loan up to $150,000 has been approved by the synod. Dr. J. L. Norris, director, says that the extra money could be raised if each of the synod's 37,779 communing members would pledge 15 cents a week for one year.

Mission Holds Shore Services

THE REV. DAVID PAUL HANSEN, pastor of St. Timothy, a new mission at Havelock, is conducting services every Sunday at Atlantic Beach. These are the first Protestant services ever offered in this resort town. City fathers gave the Havelock mission permission to hold the services in the new Municipal Building.

BETHANY CHURCH, Hickory, recently broke ground for a new church nave and educational building, expected to cost $400,000. The Rev. Dwight F. Conrad is pastor.

GOING TO EUROPE THIS SUMMER?

Worship with fellow Lutherans
All Services in the English language

ENGLAND

London: St. John's, 8 Collingham Gardens, London SW5
11 A.M.—6:30 P.M.
Rev. William E. Wegener
Tel. Fre 0747

Theddingworth (Midlands—near Market Harborough): Holy Trinity, Holthorpe Hall
11 A.M.
Rev. Jerry Moe
Tel. Husbands Bosworth 257

Corby, Northamptonshire (Midlands):
St. Paul's, Stuart Road (Town Center)
6 P.M.
Rev. Wayne C. Stumme
Tel. 3980

Birmingham: Edgbaston Church, Francis Road
3:30 P.M.
Rev. A. Monstovics, 170 Hagley Road
Tel. Edg 3096

N. IRELAND

Belfast: Lutheran Church, 137 University Street
11 A.M.
Rev. David C. Hoecker
Tel. 28320

NORWAY

Oslo: The American Lutheran Church, Ingeniörnes Hus, Rosenkrantzgatan
10 A.M.
Rev. George Aus, Dalsveien 46, Stemdal

GERMANY

Berlin: St. Annen Church, Dahlem Dory
8:30 A.M.
Rev. Frederick Otto, 88 Clayalle, Berlin-Dahlem

Garmisch-Partenkirchen (Bavaria):
Garmisch Lutheran Church
10:45 A.M.
*Dr. Henry W. Opperman

Oberammergau (Bavaria):
Lutheran Church
8:15 A.M.
*Dr. Henry W. Opperman

Ramsau (Bavaria): Lutheran Church
9 A.M.
*Dr. George W. DeLawter

Berchtesgaden: Lutheran Church
2 P.M.
*Dr. George W. DeLawter

SWITZERLAND

Geneva: The Evangelical Lutheran Church, Rue Verdaine 20 (Bourg de Four)
11 A.M.
Rev. Lowell Albee, Jr., 18 Rue Dancet

**American Tourist Pastors*
July 1-August 15

Handbell ringers at Ascension are Henry Wessell, David Muller, Lorraine Wheeler, Vance Carpenter, Nancy Stelljes, and Ed Stelljes

Savannah Choir Members Learning to Play New Handbells

ATLANTA—A set of 25 gleaming copper handbells has been given to Ascension Church, Savannah, Ga., and selected members of the church's three choirs are learning to play them.

Made in Holland, the bells were given to the church by Mr. and Mrs. John Reiser in memory of Mrs. Reiser's parents, Mr. and Mrs. Charles L. Murphy. The set is one of very few in the South, and about 300 in the United States.

The use of handbells in sets as musical instruments dates from about 1700. They have become increasingly popular in recent years in churches and schools. Bell music ranges from simple melody lines to intricate compositions.

Karl W. Kinard, Jr., musical director at Ascension Church, says he plans to teach about 80 members of the congregation to play the bells. Training sessions are underway in each of the three choirs. The main bell ringers will be in the teen-age choir, ages 13 to 18.

SLOVAK ZION

Education Unit Dedicated By Church at Skaneateles

SKANEATELES, N. Y. — Holy Trinity Church, Slovak Zion Synod, dedicated a new parish education unit on June 4. Speakers were the Rev. John Shintay, of Trinity Church, New York City, and the Rev. Joseph W. Billy, of Ascension Church, Binghamton, N. Y. Local pastor is the Rev. Rudolph S. Shintay.

Founders of the congregation were honored at a dinner in the new hall, attended by about 300 persons.

OFFICIAL NOTICE

The biennial convention of the Luther League of America will be held August 14-19, 1961, on the campus of the University of Illinois, Urbana-Champaign, Ill.

Registration will begin at 2 P.M., Aug. 13. The convention theme will be "Lord, I Believe." Speakers include Bishop Hanns Lilje, Pastor William B. Downey, U Kyaw Than, and Dr. Malvin H. Lundeen.

Every congregational Luther League is entitled to a delegate.

DOROTHY D. BUERK, Secretary
Luther League of America

Miss Clayton Commissioned As Teacher in Hong Kong

By VIGGO SWENSEN

HARRISBURG—Miss Marjorie Clayton, director of Christian education in Trinity Church, Camp Hill, was commissioned as a missionary to Hong Kong at a service in the church on June 11.

She will teach English Bible to Chinese students in the British-operated Middle School for a three-year period.

Taking part in the service were Dr. Dwight F. Putman, Central Pennsylvania Synod president; Dr. Ralph Robinson, synod secretary; the Rev. David Vikner, secretary of the Board of Foreign Missions; Miss Mary Jo Kimpel, associate secretary of the United Lutheran Church Women, and Trinity's Pastor Matthew Winters.

ST. JOHN'S CHURCH, Steelton, dedicated a new church school building on June 18. Synod Secretary Ralph Robinson was the preacher, and Pastor Charles Davis was the liturgist. W. S. Kohlhaas was general chairman of the building project.

FOUR CHURCHES took part in the Dauphin community vacation Bible school for two weeks ending June 23. The Rev. Clyde Rickabaugh, Presbyterian minister, and Mrs. James Bordner, Zion Lutheran Church organist, were co-directors.

Seven Valleys Congregation Dedicates Educational Unit

YORK, PA.—Trinity Church, Seven Valleys, dedicated a new educational unit on June 11. Dr. Arthur E. M. Yeagy, assistant to the synod president, preached. The pastor is the Rev. M. L. Kroh.

Two York youths received synodical grants to serve in the Luther League of America's work camp at Harlingen, Texas, this summer. They are John Calhoun, of Union Church, and Carrol Grove, of Christ Church.

Central Penn Luther League Holds Gettysburg Convention

GETTYSBURG, PA.—The Central Pennsylvania Synod Luther League convention was attended by 483 delegates, largest number in recent years. Sessions were held in the Student Union building, Gettysburg College, June 23-25.

The Rev. Arthur O. F. Bauer, executive secretary of the Luther League of America, spoke on "Am I Qualified?" The Rev. Jerry Smith, representative of the LLA executive committee, discussed the league's program.

Donald Clement, of Windber, was elected president. Other officers: Charles Miller, first vice president; Kay Miller, second vice president; Jane Fiedler, secretary; Ruth Stumpf, treasurer.

THE REV. WILLIAM C. JACOBS, of Arendtsville, a 1961 graduate of Gettysburg Seminary, was installed as pastor of the New Kingstown Parish in Mt. Zion Church, Allen, on June 18.

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Lancaster Discontinues Released-Time Education

By ERNEST J. HOH

LANCASTER, PA.—A request by the Lancaster County Council of Churches to continue a released-time religious education program in effect for the past 18 years was denied at a recent meeting of the Lancaster City Board of Education.

Nearly 500 fifth and sixth grade public school pupils—33 per cent of the enrollment in those grades, had been released 45 minutes early from their classes one day a week to participate in a voluntary program of religious instruction. Teachers were paid by the Council of Churches, which provided the supervision.

There had been increasing difficulty in recent years, however, in obtaining well-trained teachers. At the same time the school board was lukewarm to the program, and continued it only under strong persuasion.

THIS YEAR the board accepted the recommendation of one of its own members, a Presbyterian minister, that the program should be dropped. The Rev. John M. Gordon, pastor of First Presbyterian Church, made the motion for denial. He expressed the belief that the program, as now conducted, is not good educational practice.

"While it is not in any sense a sinister evasion of the church and state rule," Pastor Gordon said, "it amounts to capitalizing on the youngsters' presence in school to get a good enrollment at the church school. It is not a good way to effect Christian education."

It was suggested by the board that religious education could be made a true supplement to public education by having the pupils attend after school hours. Many churches are, in fact, preparing to conduct their own schools beginning in the fall.

The Lutheran churches of the city led in the establishment of the released-time program 18 years ago, and provided many of the teachers. At times the enrollment was as high as 700 pupils.

FAREWELL TO SISTER MABEL—Reception was held in Grace Church, Lancaster, in honor of Sister Mabel Harnish, who resigned as parish deaconess to become administrator of the Mary J. Drexel Home, Bala-Cynwyd, on June 1. Photo shows (l. to r.): Sister Mabel, Dr. Warren C. Heinly, pastor; Assistant Pastor Frederick S. Weiser, and Sister Anna Ebert, director of Philadelphia Motherhouse

SOME PASTORS do not agree with Pastor Gordon that the enrollment was bolstered by the children's presence in school. They pointed out that the program was entirely voluntary. No one had to come; parents had to make written request for their children to attend. Classes were held in about 15 churches, so that most pupils had about a five-minute walk from school.

The curriculum included Old Testament and New Testament history, and was designed as a pre-catechetical course of instruction. The program attracted many pupils who were not enrolled in Sunday schools, and thus was considered as an extension of evangelism.

Church Bids for Beach-bound Throngs with Early Worship

NEW YORK—Worship at eight, the beach at nine, is the promise of Grace Church, North Bellmore, Long Island.

In late June, Pastor Robert T. Neilssen circularized metropolitan congregations announcing an early service for Sunday beach addicts, starting July 2.

Located slightly beyond the first parkway exit to famed Jones Beach, Grace Church is bidding for a fragment of the huge throngs that jam New York beaches every summer weekend.

"City dwellers who have only this one day for summer relaxation, but who are mindful of their Christian obligation to worship are invited to this 8 o'clock service," Pastor Neilssen said. "The service will be over by 8:45 and they can be at the beach by 9 o'clock," he added.

Evidently he does not plan to join the Sunday surf seekers, for church school and another service are scheduled later in the morning.

—PAUL VALENTINER

St. John's Ready to Build Low-Rent Retirement Home

ROCHESTER, N. Y.—Directors of St. John's Home for the Aged have voted to begin work as soon as possible on a 64-unit low-rent apartment project for the elderly, on and behind the home.

Signing of contracts awaited zoning approval and permission of the State Department of Social Welfare. It was hoped work would begin in August, finish next summer.

The $661,000 project will include four two-story buildings each containing 16 apartments. Three of the buildings will be designed for couples, the fourth for single persons. Each unit will have a private porch and picture window.

Persons 65 or older, regardless of religion, will be eligible for occupancy. Full medical and recreational facilities will be provided.

The project will be financed on a self-liquidating basis. The home is supported by the United Lutheran, United Church of Christ, Baptist and Methodist churches.

Graham TV Portrait Planned

NEW YORK — The National Broadcasting Company plans a 60-minute television portrait of Evangelist Billy Graham for the 1961-62 season, as one of a series of programs on important personalities.

NBC filmed Dr. Graham's recent appearance in Manchester, England, in preparing the televised report on his career.

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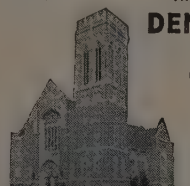

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Pastors Sevilla (left) and Buss watch Puerto Rican children board bus

Trilingual Camden Congregation Operates Linguistic Bus

CAMDEN—"One of the ways to solve the urban problem is to provide a bus service" according to the Rev. Rudolph Buss, pastor of Trinity Church. He has a regular "pick-up" schedule for the English, German, and Spanish-speaking members of the parish.

Pastor Buss is assisted with the work among the Puerto Ricans by the Rev. Miguel Sevilla, who is serving under the Board of American Missions.

BETHANY CHURCH, Palmyra, included $1,000 in the 1961 budget to assist with the formation of the mission church in the Marlton area. The Rev. James A. Skelton, Jr., recently ordained by the synod, began work in the area June 1.

ADVENT CHURCH, Mt. Ephraim, burned a $4,500 mortgage recently. The Rev. Howard A. Lenhardt was the speaker for the occasion, and the Rev. Phillip Lynch conducted the mortgage-burning ceremony.

THE REV. HERBERT L. MESSNER, pastor of St. John's Church, Newark, has been asked by the mayor of Newark to be a member of the Clergy Advisory Council for the Commission on Human Relations.

THE REV. J. DONALD SCHUPP, pastor of St. Paul's Church, Mt. Holly, is participating in the Protestant Preaching Mission at the air defense post in Thule, Greenland July 9-12.

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Hagerstown Pastors Set Up County Hospital Chaplaincy

By WILSON P. ARD

HAGERSTOWN, MD.—Lutheran pastors will share in the chaplaincy program set up for Washington County Hospital here. Pastors elected for this non-paid duty agree to spend two weeks each year in the service.

The chaplain spends two hours a day six days a week at the hospital, and is on call 24 hours a day for seven days each week. He visits patients who have no church affiliation or religious preference, while church members are visited by their own pastors.

Workshops and conferences are being arranged for instruction of pastors in the "team" approach to an effective ministry to the ill. Clergymen, doctors and nurses will attend, so that all may understand the part they have in healing.

Dedication at Clear Spring

ST. PETER'S CHURCH, in the Clear Spring parish, dedicated a new parish education building on June 25. Taking part with Pastor Raymond M. Miller were Dr. J. Frank Wife, Maryland Synod president, and the Rev. Francis R. Bell, of Williamsport.

ANOTHER NEW educational building, at Keysville Church, was to be dedicated July 31. The pastor is Donald R. Brake.

Better Film Fare Sought

HAGERSTOWN WOMEN of various faiths and denominations have organized a Community League for Good Citizenship. A letter sent to pastors claims that "for long periods of time, local theaters have not had movie films appropriate for children."

The league will direct its efforts toward raising the standard of movies shown in this area. It will also co-operate with the Social Action Committee of the County Council of Churches in removing obscene literature from newsstands.

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Accent on Youth: Leaguers Busy in Border Work Camp

By DAVID F. COOPER

AUSTIN, TEXAS—The accent is on youth throughout the Texas and Louisiana area this summer.

The Luther League of America's Texas Work Camp, one of five being conducted throughout the United States, was in progress at Harlingen, in the Valley area, June 27-July 13, under the direction of the Rev. David F. Cooper, pastor of Messiah Church, Austin, and the Rev. Vance Daniel, pastor of Grace Church, Harlingen, host to the campers.

Twenty young people of high school and college age, from nine different states, engaged in special work projects involving international and inter-cultural co-operation. One was with a small school for underprivileged children in Matamoros, Mexico, another with a Latin-American Lutheran Mission in Brownsville, Texas.

Luther League Meets at Seguin

ABOUT 250 YOUNG PEOPLE and adult leaders met at Texas Lutheran College, Seguin, June 8-9, for the 41st annual convention of the Texas and Louisiana Luther League.

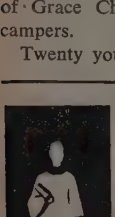
Speakers included the Rev. Bernard L. Trexler, of Corpus Christi; Robert Menges, president of the Luther League of America and Dr. F. Leslie Conrad, Jr., former executive secretary of the Luther League of America, now pastor of St. Luke's Church, Richardson.

Mark Cooper, of Messiah Church, Austin, was elected president. Other new officers are Aileen Lake, Redeemer Church, Houston, vice president; Sophie Stubbs, Trinity Church, Victoria, and Miss Gayle Puttcamp, Redeemer Church, Houston, secretaries; Jerry Streit, St. James' Church, Houston, treasurer; and Paul Cooper, Messiah Church, Austin, reporter.

USING THE THEME "Living Together," the sixth annual Young At Heart Roundup was held June 3-4 at Camp Lutherhill, with record attendance.

Sponsored by Young Couples groups of the synod, the weekend gathering was planned for all who are "young at heart." Dr. F. Leslie Conrad, of Richardson, and the Rev. Martin L. Yonts, executive secretary of home missions and stewardship of the synod, were the speakers.

ANNUAL CONVENTION of the United Lutheran Church Men is set for Sept. 8-10 at Lutherhill. The theme will be "Christian Social Responsibility."



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Chapel Door Nailed Shut To Spur First Unit Start

"THE CHURCH DOOR will remain closed until —!"

The building committee, the church council, and Pastor Clayton W. Sugg were growing a little desperate as the deadline for reaching their crucial 1961 building fund goal drew dangerously near.

The congregation of Grace Church, Amarillo, had been meeting in temporary facilities since before its organization in 1956. The start of construction on the first unit building would be delayed until 1962—unless members committed themselves to the current, pre-construction building fund goal.

Some said it couldn't be done.

So, on Sunday, May 21, as the members settled in their seats for the beginning of the service, sounds of hammering were heard at the front door of the house chapel.

Then the explanation was made by the building fund committee chairman.

The front door was being nailed shut! A sign explained: "This door will remain CLOSED until the building program is a completed success!" A smaller sign below said, "It will be done in '61!"

The members, inconveniently, had to use a rear door for entrance and exit.

The recent word is—Groundbreaking for the new first unit is set for the last of August 1961!

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Mission Organized at Hurst

ST. ANDREW'S CHURCH, Hurst, the Rev. Robert M. Belles, mission developer, was formally organized on May 14, with 51 adults and a total of 94 baptized members. President Wahlberg officiated, and the Rev. M. L. Yonts, home missions executive secretary, preached the sermon.

FIRST ENGLISH CHURCH, Austin, is observing its 25th anniversary during July. President Wahlberg preached on July 9.

ST. MARK'S CHURCH, Cuero, the Rev. John Jacobs, pastor, will celebrate its 75th anniversary with special morning and evening programs on July 16. Dr. Leland Soker, president of the Rocky Mountain Synod, and President Philip Wahlberg will speak.

Synod to Conduct School For Leaders at Lutherwald

By WILLIAM L. PIFER

INDIANAPOLIS—Leadership camp for Sunday school superintendents, councilmen, teachers and officers of auxiliaries, will be held Aug. 6-11 at Camp Lutherwald. The program arranged by the synodical board of parish education will include four courses.

Dr. F. M. Hanes, past president of the synod, will be the chaplain. The Rev. John Frank, of Fort Wayne, is dean of the camp.

FAMILY CAMP will be held two weekends, Aug. 19-21 and Aug. 25-27. The program will include adult discussion groups, youth activities, educational films, and worship and recreation for all. Supervisors will be Pastors W. H. Baker, G. L. Kleespie and Donald M. Dow.

Mt. Zion Church, New Columbus, celebrated its 100th anniversary on June 4. Founded by families who migrated from Pennsylvania and Virginia, Mt. Zion is a rural church off the beaten path, filled with tradition, yet looking forward to the future. Otto Dorsch, a Hamma student, is serving the congregation this summer.

—CHANGES OF PASTORATE—

MISSISSIPPI

HENKEL, FRED W. From Muskogee, Okla., mission developer. To Jackson (Northeast), mission developer.

PACIFIC

SABINS, WALTER E. From St. Matthew's Church, Davenport, Iowa. To St. John's Church, Chehalis, Wash.

PACIFIC SOUTHWEST

YOUNGERMAN, THEODORE. From First Church, Nebraska City, Neb. To St. James' Church, Richmond, Calif.

PENNSYLVANIA MINISTERIUM

HEIBERGER, ROBERT M. From Mediator Church, Philadelphia. To Zion Church, Tamaqua.

—DECEASED—

MRS. HARIETT LOUISE GROSS, 85, widow of the Rev. Leo Gross, died June 23 at High Point, N. C. Her husband held pastorates in Cohocton, N. Y.; Hoboken, N. J., and Detroit, Mich. They lived in retirement in High Point, where Pastor Gross died in 1942.

Surviving are four daughters, Miss Edna Gross and Mrs. Lyman Wilson, of High Point; Mrs. Joseph Hill, of Jamestown,

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N. C., and Mrs. J. E. Johnson, of Lillington, N. C.; and four sons, Albert and William, of High Point; Leo, of Norfolk, Va., and Walter, of Kernersville, N. C.

Funeral service was conducted June 25 in Emmanuel Church, High Point, by the Rev. Harry D. Hawthorne. Interment was in Floral Garden Park Cemetery, High Point.

DR. JOSEPH SITTLER, SR., 85, former president of the Synod of Ohio, died June 6 in Tucson, Ariz., where he had been living with a daughter, Mrs. Mary Meikle, for the past six months.

A native of Anawan, Ill., Dr. Sittler was educated at Capital University and Seminary in Columbus, Ohio, and was ordained in 1897. He received the honorary doctor of divinity degree from Wittenberg College in 1924. He served on the ULCA Board of publication from 1938 to 1950.

Prior to his service as synod president, 1928-41, Dr. Sittler held pastorates in Winlock and Uniontown, Wash.; in Idaho, Chicago, Ill., and in Upper Sandusky, Obetz Junction, Delaware and Lancaster, Ohio. He served as pastor of Holy Trinity Church, Columbus, 1942-47, and after retirement continued to live in Columbus until 1953. From then until early this year he resided with a daughter, Prof. Margaret Ermarth, in Springfield, Ohio.

Surviving him are his wife, Mrs. Minnie Keith Sittler; the two daughters, and six sons: Dr. William W. Sittler, of Chicago; Dr. Joseph A. Sittler, of the Federated Theological Faculty of the University of Chicago; Louis, Loring, Charles and Edward V. Sittler.

Funeral service was conducted June 29 in Ridge Lutheran Church, Chicago, by Dr. E. Bruce Young, of First Lutheran Church, Shelby, Ohio. Burial was in Chapel Hill Cemetery, Chicago.

MRS. EMILY SHIPLEY TILP, 86, widow of the Rev. Charles H. Tilp, died June 20 in Pittsburgh, Pa. Born in Meyersdale, Pa., she was married to Pastor Tilp in 1901. She served with him in parishes at Fort Washington, Pa.; Murphysboro, Ill.; Kittanning, Pa.; Lakewood, Ohio, and Beaver Falls, Pa., until his death in 1926.

Surviving her are three children, Charles, of Puerto Rico; Julia, of Pittsburgh; Mrs. Mary Zemberry, of Pittsburgh, and two grandchildren.

Funeral service was conducted June 23 at Wilkinsburg, Pa., by her pastor, Dr. Albert W. Steinfurth. Burial was in Beaver Falls, Pa.

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In Conclusion

WE ARE accepting a limited number of applications these days for our new organization, the William Birch Society. One of the Society's chief goals (I really shouldn't tell this, because the Society is keeping most of its goals secret) is doing away with traffic lights.

When America was young and vigorous, we didn't have traffic lights. It should be plain to everyone that the increasing congestion in traffic is exactly parallel with the multiplication of traffic lights. Therefore the way to speed traffic is to eliminate lights.

Actually we're not against green lights, only the Red ones. They are symbolic of creeping traffic socialism. A brand-new Thunderbird is expected to come to a halt at a Red light alongside a beat-up 1949 Chevie, and that's socialism.

I understand that the traffic light was invented by J. Edgar Hoover. It was a device to enable FBI men to catch up with gangsters driving home after a hard night's work. Mr. Hoover has had so much experience with Red-front organizations that it was natural for him to think of the Red light.

ALSO WE HAVE some plans (top-secret) regarding the clergy. Perhaps you are not aware that every pastor who is given a Doctor of Divinity degree has a Red hood placed over his shoulders. This symbolism is revealing. What we shall have to come to, and this will be indeed painful, is to eliminate from the clergy all these Red Ridinghoods.

Probably we shall have to go even deeper into this dangerous situation. Since the Red hoods are conferred by colleges and universities, it may be necessary to close all colleges and universities. This would cut off this Red influence at the source. Anyhow, a lot of people who go to college learn much more than is good for them. Did George Washington ever go to college?

Our real hard problem, though, is to focus American opinion in the proper direction. It is alleged that there are many Reds in Russia, and unfortunately some of our people insist on spending much energy trying to guess what these Reds are going to do next. We consider it a mistake to concern ourselves with foreign problems. This is un-American.

WE SHOULD spend our time rooting out the Red influence here in our own land. For instance, it is a well-known fact that in some of our congregations we have women's guilds that sometimes place Red roses on the altars. We have traced this vicious practice back to its source, which was in Manheim, Pennsylvania, where a character sometimes known as Baron Von Stiegel insisted that every June the Lutheran congregation give in his memory one Red rose forever.

We must also face the fact that the Commission on the Liturgy which prepared the new *Service Book and Hymnal* had this book bound in Red covers. This is what comes of allowing some of our leaders to hold offices in the National Council of Churches, which has its headquarters in a building partly donated by that left-winger, John D. Rockefeller, Jr.

The time has come to concentrate. Instead of scattering our strength on such far-off places as Laos and Berlin we must center our attention on such places as Manheim, Pennsylvania. The rapid progress of Red influence in our towns and cities is enough to alarm any Red-blooded (oops, we'll have to do something about that) American.

—ELSON RUFF

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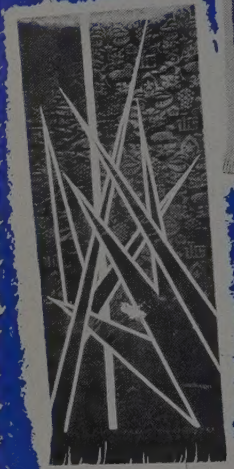

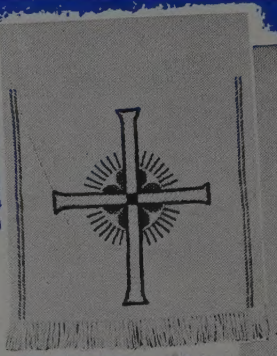

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Ecclesiastical Arts Department

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